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PREFACE TO THE FIRST EDITION

The Gītā occupies an important place in Saṁskṛt literature. It contains divine words uttered by Lord Kṛṣṇa. In it Lord Kṛṣṇa has preached an epitomic sermon full of profound thoughts which are inaccessible to a person.

Reverend Swami Rāmasukhadāsji Mahārāja having dived into the deep ocean of the Gītā has discovered several precious jewels which have been distributed among people in the form of publications. The sincere devotees are being benefited by them. Out of those jewels this publication, "The Gītā, A Mirror", is also an invaluable jewel which clearly reflects the essence of the Gītā. At the beginning of this book, light in the form of questions and answers has been thrown on the essences of the eighteen chapters of the Gītā. Then important topics have been discussed in the form of articles in detail; grammatical and metrical explanations have been given to understand the vocabulary of the Gītā; detailed and solid solutions have been presented about the testimony of the verses in the Gītā; methods of its study and recitation have been explained for the convenience of readers and finally there has been a profound consideration on the different meanings of important words. It is because of these facts that the usefulness of this classic is enhanced.

At present such classics having essence of the subject are rare. Therefore this book 'The Gītā, A Mirror' will make up for this deficiency to a certain extent. Strivers are therefore requested to study this classic carefully, meditate on it and derive benefit out of it.

* SHRI HARI *

FOREWORD

The Gītā contains divine words emanated from the lips of Lord Kṛṣṇa. Its contents are very serious and they lead a person to the Supreme Bliss. By meditating over them new uncommon emotions emanate in the heart of a striver. The gems (jewels) received from an ocean can come to an end but the jewels of the Gītā in the form of enchanting emotions never come to an end.

By understanding the contents of the Gītā a person comes to know in reality, Lord Kṛṣṇa, the Orator, Arjuna, the listener of the Gītā and (realizes) the self. By knowing them in reality nothing remains to be done, to be known and to be gained by him and his human life proves totally successful.

As a devotee approaches (worships) the Lord, so does He accept (worship) him (Gītā 4/11). Similarly as a person looks into the Gītā from a certain point of view, so does it appear to him. As a mirror reflects a person's face, so does the Gītā, an uncommon classic recited by the Lord, seem to be supporting the same principle, as a person himself follows. Thus in the mirror of the Gītā, the followers of the disciplines of action, knowledge and devotion respectively find their own discipline. All strivers can find the means of God-Realization according to their tastes, faiths, beliefs and abilities in the Gītā. But those who without adhering to their sect or creed etc. want to understand the contents of the Gītā, this volume 'The Gītā, A Mirror' is very useful. Through this volume the strivers can clearly have a vision of the contents and principles of the Gītā, by following which they can attain God-Realization very quickly.

Certain facts which are generally not clear while studying and teaching the Gītā, are easily and clearly understood if they are specially explained. The juice pervades the whole mango tree from the root to the branches, leaves and flowers, but that juice is tasted only in the mango-fruit. Similarly in words, phrases and verses of the Gītā the contents are not so clearly understood unless they are specially explained. This volume 'The Gītā, A Mirror' has been written specially to explain the points and facts of the Gītā.

As God is the disinterested friend of all beings, (5/29), so is His Gītā (the divine words uttered by Him). As utterance of the Lord's name leads to benediction, so does meditation on the Gītā lead to benediction whether it is done from the view point of Dharma (Righteousness) or Varṇa (Social order) or Āśrama (Stage of Life) or creation or spiritual discipline or God-Realized souls or metre or grammar or literature etc. or from any other view point. So this volume has been carefully written from several view points.

The study of the Gītā through this volume will give a new direction to a striver and lead him to new ways which will enable him to think over the Gītā independently and new ideas will germinate in his mind. These ideas will arouse his special faith in Lord Kṛṣṇa, The orator of the Gītā, by thinking of the fact that the Lord has infused so many uncommon ideas into this small book. Possessing such faith, the mere utterance of the word 'Gītā' 'Gītā' will lead him to benediction.

The volume 'The Gītā, A Mirror' has been divided into two parts. In the first part there are articles on the Gītā in which a deep thought has been given on it from different view points,

while in the second part special facts have been mentioned pertaining to the Gītā for the intellectual strivers. In the appendix there is a list of words which have different meanings according to the context. It is hoped that thoughtful and inquisitive persons who study the Gītā will make use of this glossary.

In the articles in this volume, 'The Gītā, A Mirror' generally there is a discussion on the Gītā, yet here and there some other useful and worth knowing facts have also been added.

The detailed commentary on the Gītā has been published in Hindi as 'Sādhaka Sañjīvanī' which has been translated into English for non-Hindi speaking people. Certain ideas have been explained in a detailed manner in 'The Gītā, A Mirror' while some other ideas have been thoroughly explained in 'Sādhaka Sañjīvanī' English Version. So the inquisitive minded strivers should study and contemplate both the volumes.

* SHREE HARI *

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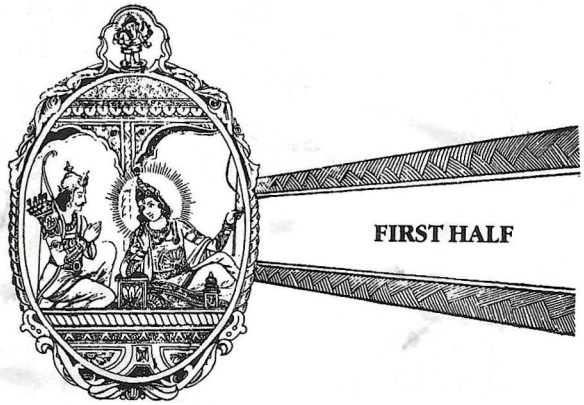
Gati ....., Guṇa .....,
Jagat .....,
Jñāna ....., Jñānī ....., Jñeya .....,
Tuṣṭa .....,
Deva .....,
Dharma .....,
Para ....., Paramātmā ....., Puṇya ....., Purā ....., Puruṣa .....,
Prakṛti ....., Prasāda ....., Priya .....,
Bala .....,Bīja ....., Buddhi ....., Brahma .....,
Brāhmaṇa ....., Bhāva ....., Bhūta .....,
Mana ....., Mahātmā ....., Mauna .....,
Yajña ....., Yukta ....., Yoga ....., Yogī .....,
Loka .....,
Śānti ....., Śauca ....., Śreya .....,
Sat .....,Sattva ....., Sama ....., Sarga ....., Sarvagata .....,
Siddha ....., Siddhi ....., Sukha ....., Saṁnyāsa .....,
Saṁnyāsī ....., Sthāna ....., Svabhāva .....



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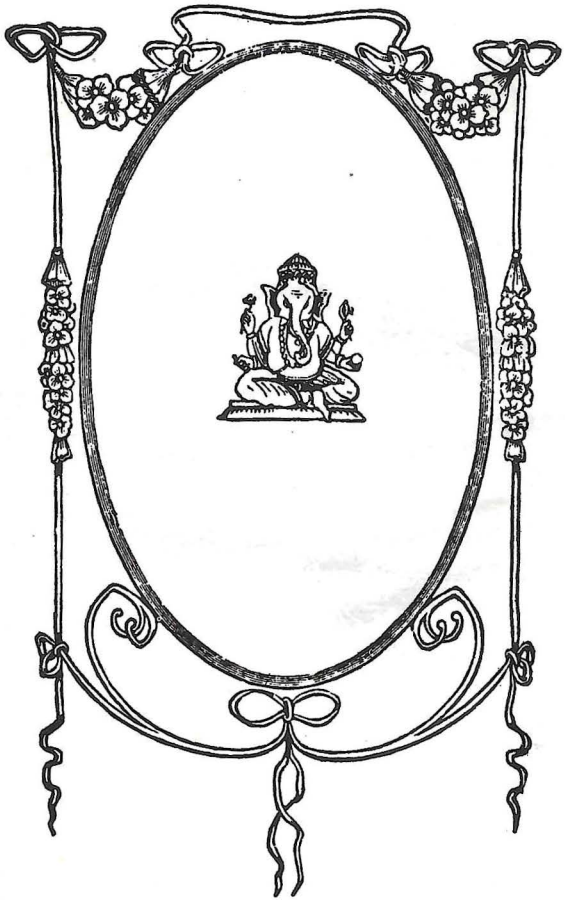
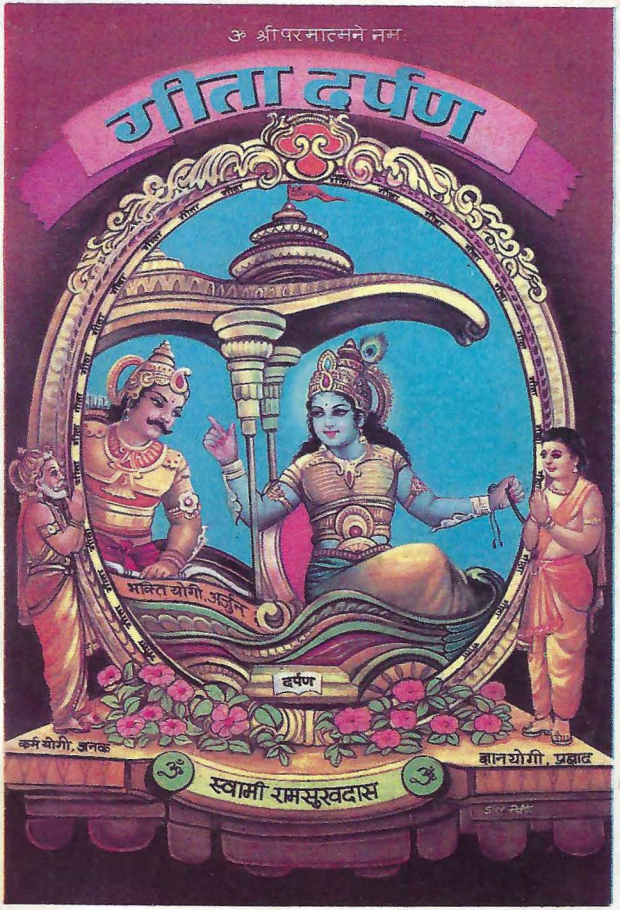
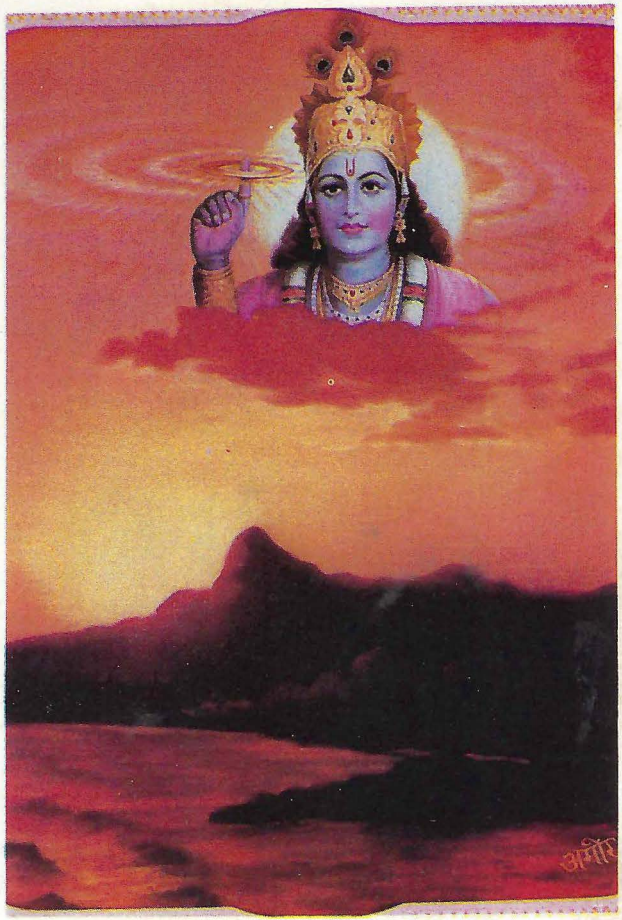


ॐ श्रीपरमात्मने नमः

गीता दर्पण



Dance of Lord Ganeś



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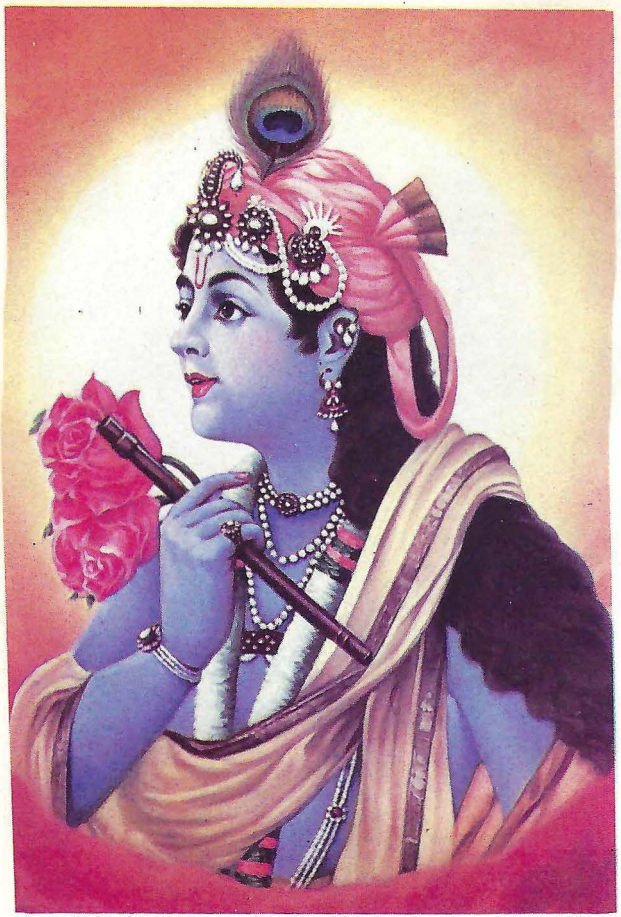

Śrī Kṛṣṇa the storehouse of sweetness

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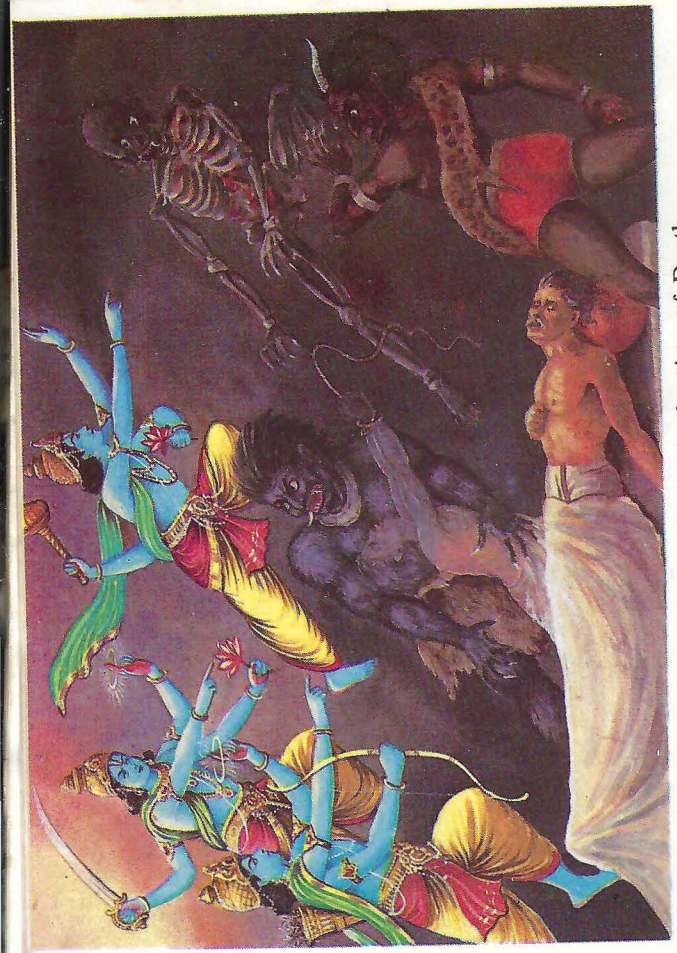
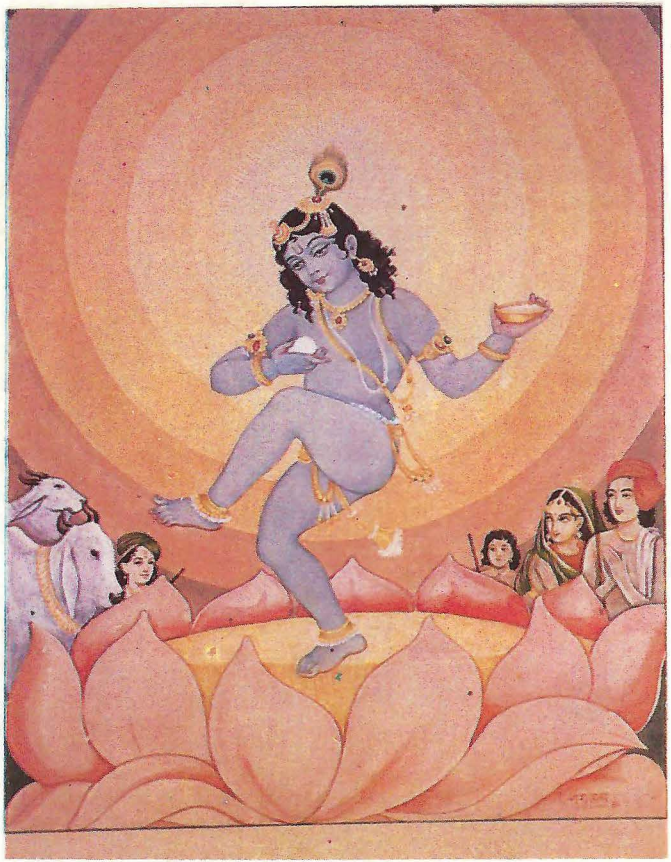
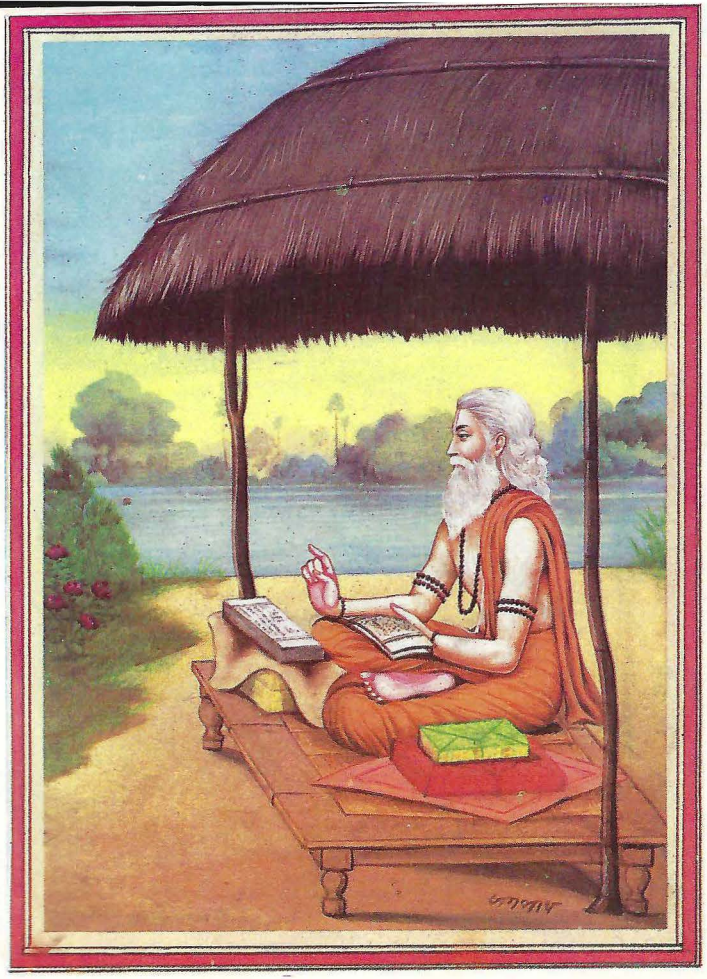


The Glory of Devine Name at the time of Death

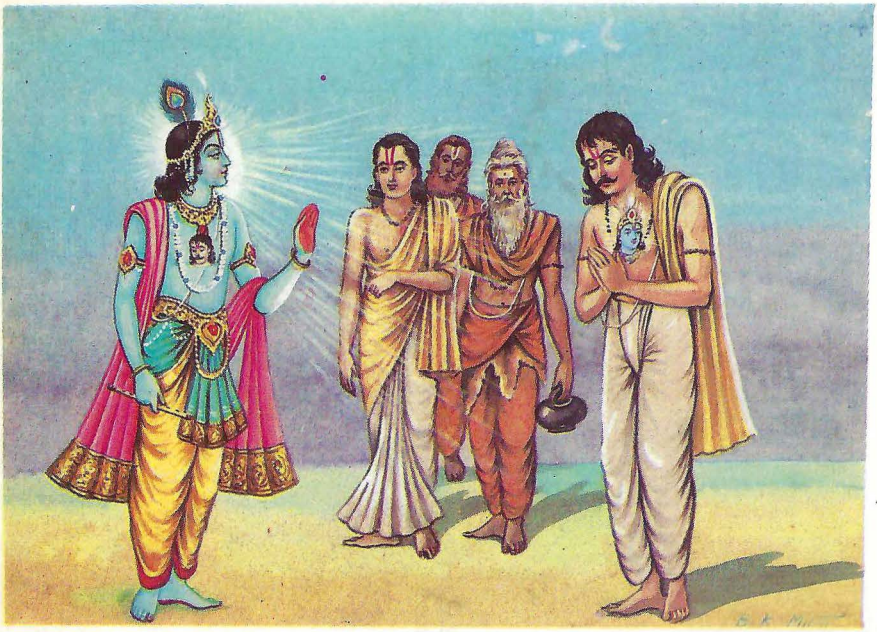
Lord Śrī Kṛṣṇa along with
Śrī Ananta in the incarnation of Śri Rāma.



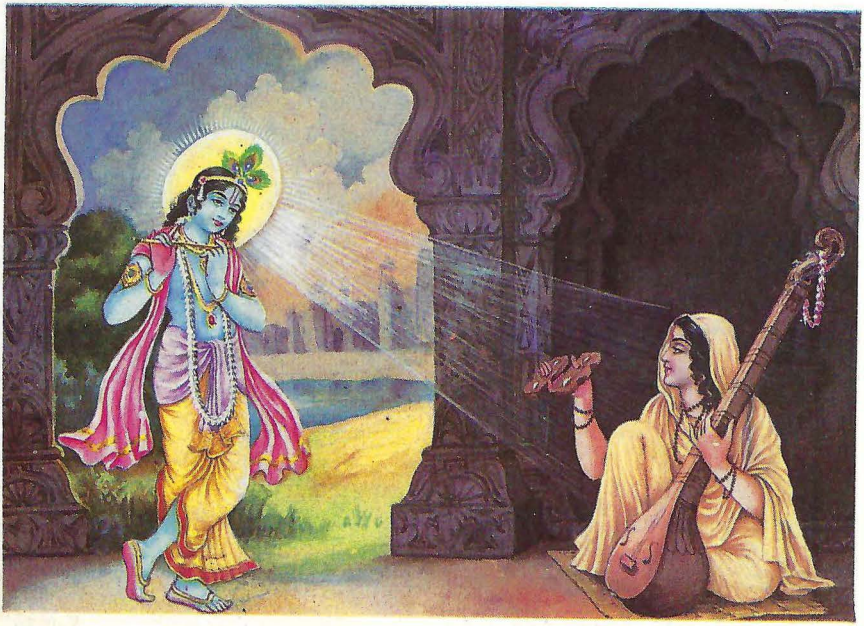
The chief dancer, the wholesole of the devotee



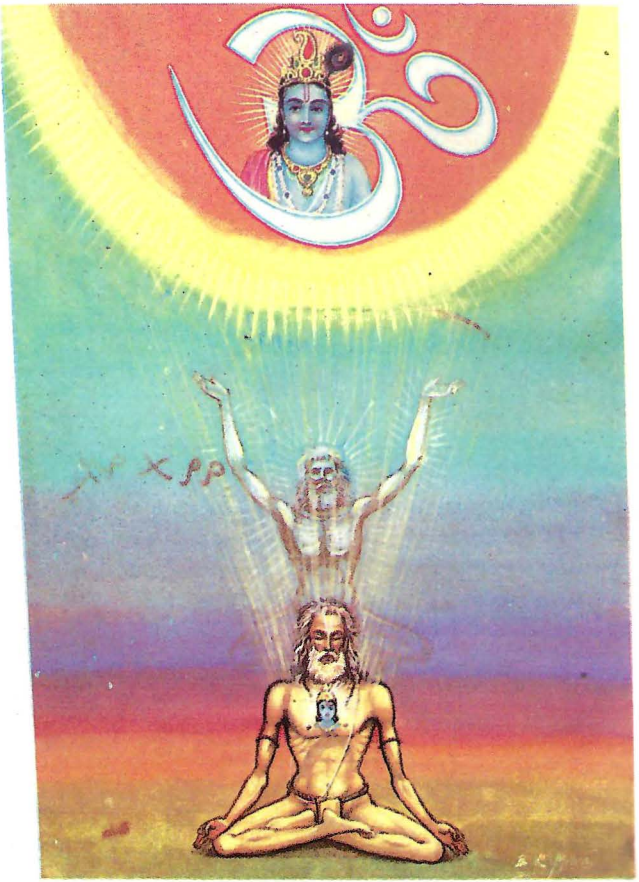
Śrī Kṛṣṇa Dvaipāyan Vedavyāsa



Same feelings of devotee and God [IV-11]



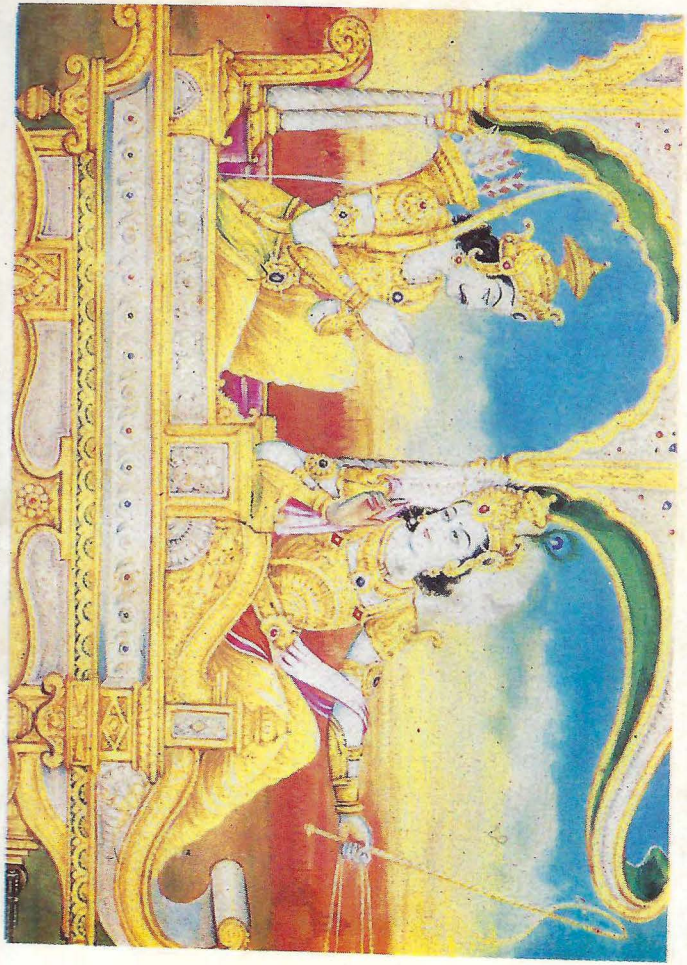
Visibleness of Lord through the Sweetful Devotion.



At the hour of death the attainment of God by the Yoga-Practice

The great warrior

The protector of devotees with disc in hand



Ten incarnation of the Lord Visnu

* SHRI HARI *

THE GĪTĀ, A MIRROR

Benedictory Prologue

Salutations to Lord Kṛsna Who has disclosed His most profound secret in the form of the Gītā for benediction of his dear devotee, Arjuna and Who has given a novel idea that a man can attain God under all circumstances.

This volume 'The Gītā, A Mirror' reflects the ideas of those who want to discover only their own ideas; but I have written this uncommon volume for those persons who want to know the doctrine of the Gītā without having any bias or insistence.

1. THE PURPOSE OF EACH CHAPTER OF THE GITA.

FIRST CHAPTER

It is out of delusion that a person finds himself at a loss to decide what to do and what not to do. It is because of this dilemma that he loses his sense of duty.

Believers in God, Dharma and the world hereafter find themselves in a dilemma that if they don't perform their domestic duty, they will have a downfull but if they are busy only with the mundane affairs, they will make no spiritual progress. They hold that if they don't look after their family, they will incur sin but the fact is that if they are entangled only in the family activities, they will not progress spiritually. They find themselves at their wits' end because of such confusing ideas. They have a desire to realize God but can't renounce the world because of delusion and attachment to pleasures. Arjuna was also in the same kind of dilemma. He was thinking that if he fought, he would not realize God because of the destruction of the family; but if he did not fight; he would not realize God because of the abandonment of his duty.

SECOND CHAPTER

A person can get rid of sorrow and worry if he firmly adopts one of the two methods–he should either attach importance to discrimination or perform his duty.

All the bodies which are visible are perishable, while the soul abiding in them is imperishable. As the body leaving childhood, becomes young and then leaving youth becomes old, so does the soul, leaving this body, enter into another body. As a man discarding worn out clothes, puts on new ones,

so does the embodied soul, casting off worn-out bodies, enter into new ones. All the favourable and unfavourable circumstances are transitory, they are perishing every moment. If a person realizes this fact, he will be totally free from turmoil, sorrows and worries. If a person does his duty by being equanimous without caring whether it will be completed or not, whether it will bear fruit or not, there can't be any turmoil.

THIRD CHAPTER

Every human being learned or ignorant or even if he is an incarnation of God should perform his duty promptly without having a desire for its fruit. The reason is that the wheel of this universe revolves only when every one performs his duty.

Man does not attain actionlessness by abstaining from action, nor does he reach perfection by mere renunciation of actions. At the time of creation, Brahmā, the creator said to mankind, "By performing your duty, you should help and foster one another; thus by fostering one another; you will attain the highest good." He who does not follow the wheel thus revolving, lives in vain. Though for God in human garb there is no duty to be performed, yet he performs his duty promptly in the public interest for the guidance of men i.e. he sets an example to them. The spiritually enlightened souls should also perform their duty promplty in order to set an example to other persons. If a person while performing his duty without expecting its fruit even dies, he realizes God.

FOURTH CHAPTER

There are two methods to dissolve all actions and to be free from their bondage. They are knowledge of truth about actions

and attainment of knowledge.

God creates the universe but he is not bound by action because he is attached neither to action nor its fruit, nor he has the sense of doership. The actions of those who have no desires and who have no attachment to their fruit, melt away. Such persons, being free from attachment to actions and their fruit, by performing actions, are not bound. Those who perform actions only to maintain their body and remain equanimous in success and failure are not bound. All the actions of those persons, who perform them in order to safeguard the tradition of the performance of duty, melt away. Thus by knowing the truth about actions properly, men become free from the bondage of actions.

Knowledge consists in total detachment from the insentient. This knowledge is superior to sacrifices which are performed with materials. All actions melt away in this knowledge. Having acquired this knowledge a man is never deluded. Even the most sinful of all sinners crosses over all sins by this knowledge. As the blazing fire reduces the fuel to ashes, so does the fire of knowledge reduce all actions to ashes.

FIFTH CHAPTER

A man should not feel happy or sad, pleased or displeased in favourable or unfavourable circumstances because being entangled in the pairs of opposite of pleasure and pain etc, he can't transcend the world.

A true renouncer is not he who renounces his wife sons, family, self and property but one who is free from attachment and a version while performing his duty. He , who neither

rejoices in pleasant circumstances nor grieves in unpleasant circumstances, being free from the pairs of opposites, remains established in God. The pairs of opposites of mundane pleasures and pains, likes and dislikes are the sources of pain. So a wise man should not get entangled in them.

SIXTH CHAPTER

Every means should lead to even mindedness without which a man can't remain uniform in favourable and unfavourable circumstances, in honour and dishonour and can't meditate on God. It means that without even mindedness, the effect of the pairs of opposites such as pleasure and pain will continue and it will create an obstruction in meditation.

The person, who remains equanimous in favourable and unfavourable circumstances, (Which he receives as the fruit of his past deeds), in success and failure, in honour and dishonour, in profit and loss and also while dealing with good and evil persons, is noble. He who by controlling his senses and mind meditates on God in order to attain equanimity, becomes equanimous for all beings and also in their pleasures and pains. The persons having the desire to attain equanimity transcends the meritorious deeds, performed for fruits as mentioned in the Vedās. An equnimous person is superior to those persons who perform austerities and action and gain knowledge in order to reap their fruit.

SEVENTH CHAPTER

A man must realize that the whole creation is nothing but the manifestation of God. God pervades the entire creation like clusters of yarn-beads formed by knots on a string. In elements

TWELFTH CHAPTER

A devotee is very dear to God because he surrenders himself totally with his body, senses, mind and intellect to Him.

Those who devote themselves to God with supreme faith are the best devotees. The Lord speedily delivers those, who being solely devoted to Him, surrendering all actions to Him, worship Him with single minded devotion, from the ocean of birth and death. Those who fix their mind on Him and intellect to Him, abide in Him. Those devotees who are friendly and compassionate to all beings, who are free from the feeling of 'I' and 'mine', who do not agitate any being and who are not afflicted by any being, who renounce the feeling of doership in all undertakings, who neither rejoice in favourable circumstances nor grieve in unfavourable ones, who remain even minded in honour and dishonour and who are even content in all circumstances, are dear to God. If people accept that they are only God's and have affinity for Him, they can be dear to Him.

THIRTEENTH CHAPTER

In this world a person must know God Who is worthknowing. When a person knows Him in reality, he becomes one with Him.

The Lord whose knowledge leads to immortality, has hands, feet, head, eyes and ears everywhere. He devoid of all senses, illumines all the sense-objects, devoid of Guṇas (attributes), enjoys Guṇas (modes of nature) and unattached sustains all. He exists without and within all beings and constitutes the animate and inanimate creation. He is undivided though he seems to be divided among beings. He remains the same in

different kinds of beings, remains immovable in moving beings and remains imperishable in perishable beings. Thus he who knows God in reality attains Him.

FOURTEENTH CHAPTER

The entire world consists of the three Guṇas (modes of Nature). In order to transcend them a person should know for certain the modes of Nature and their characteristics.

The three modes of goodness, of passion and of ignorance, born of Nature bind the embodied soul to the body and the world because of attachment and the sense of 'mine'. The mode of goodness binds through attachment to happiness and knowledge, the mode of passion through attachment to actions, while the mode of ignorance by heedlessness, indolence and sleep. When the mode of goodness prevails suppressing the modes of passion and ignorance, there is light of knowledge against the modes of passion and ignorance. When there is predominance of the mode of passion suppressing the modes of goodness and ignorance, greed, undertaking of actions etc. increase against the modes of goodness and ignorance. Similarly when there is predominance of the mode of ignorance suppressing the modes of goodness and passion, there arise indiscrimination, inactivity, heedlessness and delusion etc. against the modes of goodness and passion. When a person dies during the predominance of the modes of goodness, of passion and of ignorance, he goes to the high, middle and low worlds respectively. But the seer who does not see any other agent than these modes viz knows that all the activities are taking place in the modes of Nature rather than in the self, having transcended the three modes of Nature,

fruit and who has neither attachment to an agreeable work nor aversion to a disagreeable work. He neither incurs sin while performing his obligatory duty nor does he ever receive the fruit of actions. All his doubts are dispelled and he gets established in the self. This is the discipline of action.

The person, who having possesed knowledge, action, understanding (intellect), firmness and happiness of the mode of goodness becomes free from the sense of doership and does not desire to reap the fruit for actions, incurs no sin, even if he kills all beings. By being established in the self, he attains supreme devotion and having known Him in turth, he forthwith enters into Him. This is the discipline of knowledge.

A man even while performing his duty whole heartedly and scrupulously by depending upn God, by God's grace attains the immortal state. The man who being solely devoted to Him, mentally resigns all his duties to Him, by God's grace overcomes all obstacles and difficulties. He who applies himself with his body, mind and senses to God, attains Him. He who renouncing dependence on duties, takes refuge in Him only with exclusive devotion, is liberated from all sins by Him. This is the discipline of devotion.

2-:QUESTIONS AND ANSWERS PERTAINING TO THE GITA:

Gītābhyāsena ye jātāḥ sādhakeṣvapi saṁśayāḥ
Atra teṣāṁ samādhānaṁ kriyate hi samāsataḥ

Question:- As far as the kaurava army was concerned several musical instruments such as conchs, kettle-drums and drums blared forth (1/13) while of the Pāṇḍava army only the conchs blared forth, (1/15-19). Why?

Answer:- In a war the prominent warriors rather than the common ones make a strong impression on the hostile army. After Bhīṣma, the field Marshal of the Kaurava army had blown his conch, all the warriors of his army also blew their conchs but their sound had no effect on the Pāṇḍava army. But when the chief warriors of the Pāṇḍva army blew their conchs, that terrible sound rent the hearts of Dhrtarāṣtra's sons.

Question :- Why did Lord Kṛṣṇa blow his conch (1/14) when He knew that Bhīṣma had blown his conch in order to cheer up Duryodhana (1/12) rather than to declare war?

Answer:- With the sound of the conch which was blown by Bhīṣma, all the musical instruments of the Kaurava army suddenly blared forth. Therefore at that time if the musical instruments of the Pāṇḍava army had not blared forth, it would have been odd and unpleasant on the part of the Pāṇḍavas; as it would have shown their cowardliness and defeat. Therefore Lord Kṛṣṇa, the supporter of the Pāṇḍavas who were devoted to Him,first of all blew his conch without thinking of Dhrṣtadyumna who was the field Marshal of the Pāṇḍava army.

Question:- In the first chapter Arjuna talked a lot about Dharma (Righteousness). Why was he deluded when he knew

action' and secondly by saying 'renunciation' (renunciation of action) Why?

Answer:- Actually there is no repetition of the same idea. The Lord has explained it from the view point of the two disciplines of action and knowledge. In the discipline of action a striver's even mindedness is known only when he perfroms an action. If he does not perform an action, how can it be known whether he remains even minded in success and failure? Therefore the Lord declares that a man does not attain perfection by abstaining from action. In the discipline of knowledge a striver attains perfection by discrimination rather than by mere renunciation of action. So the lord declares that a striver does not rise to perfection by mere renunciation. It means that in both the disciplines of action and knowledge, actions are not obstacles to the attainment of perfection but it is the sense of doership which must be renounced in both of them as it is an obstacle to the attainment of perfection.

Question:- No man can perform action all the time and a person while sleeping, breathing, opening and closing the eyes etc. holds that he does nothing. Then why has it been said that none can ever remain inactive even for a moment?

Answer:- So long as a person accepts his affinity for Nature, he remains active whether he performs an action or does not perfrom it. The action is of two kinds-performance of an action and occurrence of an action. This two fold division is there because of affinity for Nature. But when there is no affinity for Nature, there is neither performance nor occurrence but only'is' (Reality) exists. In performance of an action importance is attached to the doer who performs the action; in

occurrence there is importance of the action while in 'is' only the reality exists. This 'is' (Reality) exists while there is the sense of doership and also when there is an action viz this 'is' exists in the doer as well as in the action but both of them cease to be in 'is'.

Question:- It is a fact that if Yajña (sacrifice) is performed according to the ordinance of the scriptures, it results in rain. But in the fourteenth verse of the third chapter the term 'sacrifice' does not simply imply offering of oblation to the sacred fire but it means 'duty' Why?

Answer:- It is a fact that there is drought only when people don't perform their duty. The cycle of creation revolves smoothly while duty is performed scrupulously otherwise not. Just as a bullock cart moves smoothly when both the wheels function properly, but it moves with jerks if any part of a wheel is broken, so does a man give jerk to the entire creation, if he does not perform his duty. It is because of the non-performance of duty that famines, strifes and disquietude etc. occur these days. If people perform their duty, gods will also perform their duty and rain will ensue.

Secondly Arjuna's question (3/1–2), the Lord's answer (3/7–9), the context (3/10–13) as well as the other verses (3/14–16) deal with the topic of the performance of duty. So here the term 'sacrifice' denotes duty which is justified.

Question:- God is omnipresent, then why has it been said (in3/15) that He is always present only in sacrifice? Is He not always present at other places?

Answer:- By saying so the Lord means to explain that God can be attained by sacrifice i.e. by performing one's duty. As

water inspite of pervading every where is available by digging the well, so is God, inspite of pervading every where, attained by performing one's duty without expecting any fruit.

Question:- The Lord declares, "I perform duty because if I don't perform duty scrupulously, the people will deviate from their duty (3/22–24)." Then why are people deviating from their duty?

Answer:- The believers who have faith in God follow His words and deeds while the non-believers don't.

Question:- A wise man acts in conformity with his own nature (3/33) but he is not bound to the mundane while common people who act in conformity with their own nature are bound. Why?

Answer:- The nature of a wise man is pure, free from attachment and aversion. He acts keeping his nature under control and therefore he is not bound. But other people act out of attachment and aversion. So by coming under their sway they are bound. Therefore a person should purify his nature and should not act under the sway of his impure nature.

Question:- In the seventh verse of the fourth chapter the Lord declares, "I embody Myself" but in the fourth verse of the ninth chapter he declares, "The whole of the universe is pervaded by Me in My unmanifested form." So the question arises how He Who pervades the entire universe can embody Himself and how He Who embodies Himself can pervade the entire universe.

Answer:- When even an element, fire inspite of permeating

every where, is revealed at a place and then also permeates every where, why can then onmipotent, transcendental God pervading the entire universe not embody Himself? When He incarnates, He equally pervades every where.

Question:- The Lord declares, "In this world, men seeking the fruit of their activities worship the gods, for success born of action follows quickly." (4/12). But it is not observed, Why?

Answer:- Actions which are performed to achieve success bear two kinds of fruit-immediate and remote. Their immediate fruit is quickly observed while the remote one is not seen quickly. Hunger is satisfied by eating food, thirst is quenched by drinking water and cold is removed by wearing clothes– This is the immediate fruit of actions. Similarly a man is pleased by praise and service, evil stars are appeased through scrupulous worship; diseases are cured by the constant repetition of the 'Mahāmṛtyuñjaya' (an epithet of Lord Śiva) hymn; the embodied soul gets rid of the life of an evil spirit by śrāddha (offering of water and food etc. to the Brāhmaṇas in honour of manes) at Gayā which is performed according to the ordinance of the scriptures and it attains salvation-all this is the immediate fruit of action. So men worship the gods in order to reap this immediate fruit. Therefore it has been said that success born of actions follows quickly.

Question:- 'The wise are same sighted on a Brāhmaṇa (a member of the priest class) endowed with learning and humility, a cow, an elephant, a dog and a pariah. (5/18). Then why this botheration about the distinction between different social orders and different stages of life?

Answer:- The behaviour of a wise man is different towards a Brāhamaṇa, a cow, an elephant, a dog and a pariah. He can't have the same dealings with all of them in daily affairs because bodies are kaleidoscopic. So they have different dealings with them and they should have the same. But he perceives God equally in all of them. Any one who has the same dealings with all is Death or the god of death that kills everyone equally.

Question:- Why does God send beings to good and evil wombs when He is the disinterested friend of all beings?

Answer:- Being the disinterested friend of all beings, God sends them to good and evil wombs in order to purify them of their virtues and sins i.e. to enable them to transcend the bondage of virtues and sins. (9/20-21; 16/19-20)

Question: In the Gītā somewhere it has been mentioned that the modes are evolved from God (7/12) while some where they are said to be evolved from prakṛti (Nature) (13/19; 14/5) or from men's own nature (18/41). So are the modes born of God, or prakṛti or nature?

Answer:- In the context of devotion they are said to be born of God, in the context of knowledge they are said to be born of Prakṛti while in the context of the division of actions, they are said to be born of one's nature.

God is the master of the entire creation, the modes are born of Him. Prakṛti is the root of the entire creation, so the modes are born of Prakṛti (Nature). But in practical life, they are born of the nature of beings. So all the three statements are correct.

Question:- In the Gītā the Lord declares? "The Yogī who strives with assiduity, purged of sins and perfected through many births reaches the Supreme Goal." (6/45). Then how can all men without being perfected through many births attain the Supreme Goal in this very birth?

Answer:- This verse pertains to the topic of an imperfect Yogī who failed to attain perfectio in Yoga because His mind deviated from yoga (at the time of death). Such an imperfect Yogī was purfied through spiritual practice by being indifferent to the world. Then he went to the higher worlds i.e. heaven etc. where fed up with the heavenly pleasures he was purfied. Then he took birth in the house of the pious and prosperous where he was again purified because there he made efforts to realize God. Thus these three births denote many births in which he was purged of sins. But the fact is that every person has been purged of his meritorious (virtuous) deeds by enjoying their fruit. If he went to hell, he was purged of his sins by suffering tortures there. If he went to eighty four lac forms of lives, he was purged of his sins by suffering pain there. Thus all human beings are purged of their sins as well as virtues. This purgation stands for 'perfected through many births'; thus every person deserves to attain the Supreme Goal. If he did not deserve the Supreme Goal, God would not bestow this human body upon him.

Question:- When a man realizes at the end of many births that all is God (7/19), how can he realize God in this birth?

Answer:- Here the phrase 'bahūnāṁjanmanāmante' does not mean 'at the end of many births' but it means 'this birth which is the end of many births' because this human birth is the last of all births. The Lord by His grace has given this last birth to human beings in order to enable them to attain the supreme goal and he has authorized them to do so. But it is upto them

in the worship of God with exclusive devotion, their exclusive devotion conduces Him to be partial, He is not partial.

Question:- It is said that a man is not deluded after having a vision of God. But why was Arjuna's delusion not destroyed even when he had a vision of His cosmic form, four armed form and also two armed Form?

Answer:- It is God's responsibility after revealing His form to a devotee to remove his delusion and to make him realize the self. After wards Arjuna's delusion was destroyed (18/73). It proves that after having a vision of God, delusion is certainly destroyed. According to Arjuna his delusion was destroyed neither because of the gospel of the Gītā nor because of the Lord's vision but only because of His grace (18/73).

Question:- In the twelfth verse of the thirteenth chapter 'God' has been called 'Jñeya' (worth knowing) while in the eighteenth verse of the eighteenth chapter 'the world' has been mentioned as 'Jñeya'. Why?

Answer:- The contexts are different. In the twelfth verse of the thirteenth chapter it is mentioned that God should be known because by knowing Him one attains to immortality (Supreme Bliss), while in the eighteenth verse of the eighteenth chapter it is explained that the knowable (the object of knowledge) is the world which is perceived by the senses which motivate action.

Question:- God dwells in the hearts of all beings (13/17: 18/61); but where does God dwell when surgeons transplant the heart?

Answer:- God pervades every where but heart is the place of attainment, because heart is an important part of the body and all noble emotions arise in it. As milk permeates the entire body of the cow but is received through the teats, or as water permeates the entire earth but is received in the well, so is God attained in the heart though He pervades everywhere equally.

The heart which is transplanted is solid (Physical) heart rather than the power of heart in which God dwells. That power remains the same at its own place. As eyes rather than the power of vision can be seen becaue that power resides in the subtle body, so is the solid heart, rather than its power, seen.

Question:- A man (soul) becomes an enjoyer (experiencer) when he identifies himself with the body but in the twenty first verse of the thirteenth chapter the Lord declares that Puruṣa (soul or spirit) seated in Prakṛti (Nature) is the enjoyer (experiencer). Why?

Answer:- As a youngman having married a young lady is related with all her relatives, so does a man (spirit) by identifying himself with the body, establish his affinity for Prakṛti (Nature) viz all bodies.

Question:- A man (self) becomes a doer and an enjoyer when he identifies himself with the body but in the thirty first verse of the thirteenth chapter the Lord declares that the self inspite of dwelling in the body is neither a doer nor an enjoyer; How is it so?

Answer:- Here the Lord is explaining the self of beings. The self of even an ignorant man can become neither a doer nor an enjoyer. But it is out of ignorance that a man considers himself

a doer or an enjoyer. (3/27; 5/15) and he is bound by the sense of doership and enjoyership. If he is free from the sense of doership and enjoyership, he neither kills, even having killed all beings, nor is bound (18/17).

Question:- When a person dies during the predominance of the mode of passion, he is born in the human world (14/15,18). It means that all human beings possess the mode of passion rather than the modes of goodness and ignorance. But in the Gītā there is description of the three modes. (7/13; 14/6–18; 18/20–40 etc.) Why?

Answer:- The people who go either to higher regions or middle regions or low regions possess all the three modes. But one of them predominates the other two. There is predominance of the modes of goodness, passion and ignorance respectively in those who go to the higher regions,middle regions and low regions. So the nature of beings in the three regions is good, passionate or ignorant.*

Question:- In the seventeenth verse of the fourteenth chapter it has been said that ignorance arises from the mode of ignorance, while in the eighth verse of the same chapter the mode of ignorance has been said to arise from ignorance, Why?

Answer:- As seeds are born of a tree and those seeds give birth to several other trees, so does ignorance arise from the mode of ignorance and that ignorance enhances and nourishes the mode of ignorance.

* Vide the commertary (Sādhak Sañjīvanī) of the eighteenth verse of the fourteenth chapter in order to understand the topic in detail.

Answer:- The peepala tree is regarded superior to all other trees. The Lord declares that He is the peepala tree among all trees (10/26). As a medicine it can cure several diseases. A childless woman can give birth to a child after drinking the mixture prepared by rubbing the root of the peepala tree with water on stone. It gives protection to small trees and plants under it. As it does not obstruct the growth of others, so do others not obstruct its growth. So it grows on the walls, roofs of houses and also on wells etc. It is used as fuel in a sacrifice. Therefore the Lord has used the symbol of the peepala tree in order to describe the world which does not obstruct others. The world is the manifestation of God. So the Lord has not exhorted Arjuna to cut down the peepala tree in the form of the creation, but to cut down desire, attachment and the sense of mine etc. with the axe of dispassion because they are the stumbling blocks to a man's real progress and they mislead him to the cycle of birth and death.

Question:- In the fourth verse of the fifteenth chapter the Lord declares, "I seek refuge in that primeval Supreme perosn". "Tameva Cādyaṁ Puruṣaṁ Prapadye" Does the Lord seek refuge in anyone?

Answer:- The lord does not seek refuge in anyone because He is the Supreme being. He in order to set an example to the worldly people, by expressing his views as a striver should do, exhorts strivers to decide, "I seek refuge in that primeval Supreme person."

Question:- An Aś-vattha (peepala) tree is regarded as an object of worship. Then why has the Lord in the third verse of the fifteenth chapter asked Arjuna to cut down this peepala tree in the form of the creation?

Question:- The soul is a fragment of God (15/7). Is this soul born of God and is it a Piece of Him?

Answer:- The fact is that the soul is beginningless and eternal and God is perfect. So how can the soul be a fragment of God? In fact the soul is an embodiment of God. But when it accepts the affinity of the sense of 'I' and 'mine' for the body, senses, mind and intellect, which are the fragments of Prakrti (Nature), it becomes a fragment of God. If it renounces its affinity for Nature, it becomes perfect.

Question:- In the sāttivic food first there is mention of the result of its eating followed by the food stuff while in the Rājasik food the foodstuff is mentioned first followed by the result. But there is no description of the result of eating the Tamasic food (17/8-10) Why?

Answer:- A man of the mode of goodness first thinks of the result of eating a particular food and then he eats it. A man of the mode of passion wants to enjoy the food without first thinking of its result. If he thinks of its result in the beginning, he will not be inclined to eat such a food. So in the Sāttvic food first there is the description of the result and then the food stuff while in the Rājasic food the order has been reversed. Tāmsic people are over-powered by delusion and so they don't think of the result of the food eaten. They don't think whether the food has been earned by just-means or not, whether they have a proper claim on it or not, whether it is prescribed or forbidden and whether it will bear whole some fruit to health or not. So there is no mention of the result of the Tāmasic food.

Question:- The Lord by his deluding potency (māyā) causes all beings to revolve as though mounted on a machine (18/61).

Then does He conduce them to commit sins and perform virtuous deeds?

Answer:- As a person seated in a railway compartment has to move in the direction of the train, so does the Lord cause those beings who are seated in the vehicle of the body according to their actions. It means that those persons who are attached to the body by having the sense of 'I' and 'mine' (for it) have to revolve according to their nature and action by the deluding potency of the Lord. The Lord does not conduce them to commit sins and perform virtuous deeds.

Question:- First the Lord said to Arjuna, "Take refuge in God Who abides in the hearts of all creatures." (18/62) and then he said, "Take refuge in Me alone". (18/66). When he wanted him to take refuge in Him, why did he exhort him to take refuge in God Who abides in the hearts of all creatures?

Answer:- The Lord had already declared, "My devotee, taking refuge in Me, by My grace attains the eternal state" (18/56). Then he declared, "By being solely devoted to Me and by fixing your mind on Me, by My grace, you will overcome all obstacles." (18/57–58). At this Arjuna did not give any response, he kept mum. Therefore the Lord had to say that if he did not want to take refuge in Him, he should take refuge in God Who abides in the hearts of all beings. Then He said to him,"I have imparted to you this wisdom which is more secret than secrecy itself. Now do as you like" (18/63). Having heard the words (do as you like') Arjuna got dejected because he thought that the Lord was going to abandon him. So the Lord out of compassion told him his supreme secret, the profoundest of all, "Take refuge in Me alone".

Question:- The Lord has addressed Arjuna as 'anagha' (sinless) (3/3,14/6, and 15/20) whicl. shows that the Lord holds that Arjuna is sinless. Then why does the Lord say, "I shall liberate you from all sins"?

Answer:- All the sins of a person who has an inclination for God are destroyed. In 2/7 Arjuna had an inclination for God when he declared that he had taken refuge in Him. So he was sinless and Lord Kṛṣṇa also considered him sinless. But Arjuna held that he would incur sin by killing his kinsmen on the war-front (1/36,39,45). So the Lord says to him that he will liberate him from all sins.

Question:- Why did Arjuna again say, "My delusion is destroyed" (18/73) when he had already said, "My delusion is dispelled" (11/1)?

Answer:- When a striver by spiritual practice feels some spiritual singularity in him, he thinks that he has known the reality and attained perfection but in fact he does not attain perfection. Similarly Arjuna was very happy after hearing the extraordinary influences and divine glories etc. of the Lord from the second chapter to the tenth chapter. He thought that his delusion was dispelled. So he declared it. But the Lord knew that his delusion was not destroyed. When Arjuna was terrified after seeing the cosmic from of the Lord, the Lord asked him not to be bewildered (11/49). It proves that Arjuna's delusion was not destroyed. But further when Arjuna again said after hearing the Lord's supreme word, the profoundest of all " My delusion is destroyed. I have regained my memory by your grace" (18/73) the Lord Kṛṣṇa did not utter any word, He kept mum and stopped preaching the gospel. It proves that the Lord

realized that Arjuna's delusion had been destroyed.

Question:- At the end of the Gītā why did Sañjaya recall only His cosmic form (18/77)? Why did he not recall His four armed form?

Answer:- As far as the Lord's four armed form is concerned, it is well known but the cosmic form is not so well-known. Moreover the four armed form is not so rare as is the cosmic form because the Lord has declared that exclusive devotion is the means to see Him in that form (11/54), while He has not mentioned any means to see His cosmic form. So Arjuna recalled only His very dreadful cosmic form.

Question:- Arjuna's delusion was totally destroyed and once delusion is destroyed, there is no question of a person being deluded (4/35). But when Abhimanyu was killed why did Arjuna get deluded?

Answer:- Actually Arjuna was not deluded but he was enacting a play in order to do away with the sadness of others. At the death of Abhimanyu Kunti, Subhadrā and Uttarā etc. felt very much sad and dejected. In order to remove their sadness he staged the play full of delusion and sadness. Its proof is that after Abhimanyu's death whatever promises Arjuna made were in accordance with the ordinance of the scriptures and jurisprudence (Mahābhārata, Droṇa 73/24-45). If Arjuna was deluded, how could he think of the scriptures and jurisprudence? He could not be so cautious. The reason is that out of delusion a man's memory gets confused and his reason is lost (2/63). But Arjuna remembered every thing because he was not swayed by sadness and delusion. His sadness of delusion was merely a play which he enacted.

Question:- When delusion is distroyed and memory is gained, it can't be lost. Then why did Arjuna say in the 'Anugītā' that he had lost that knowledge (wisdom) (Mahabhārata, Āśvamedhika (16/6).

Answer:- When the Lord preached the gospel of the Gītā to Arjuna, he thought that Arjuna ws qualified only to practise the disciplines of Devotion and Action. So the gospel of the disciplines of devotion and action was preached in general to him: Therefore Arjuna did not forget the gospel pertaining to the disciplines of devotion and Action. But he forgot the gospel pertaining to the discipline of knowledge. So in the 'Anugītā' the Lord preached the gospel of knowledge (wisdom).

Question:-The Lord has declared in the 'Anugītā' that at that time he had preached the gospel of the Gītā by being fixed in 'Yoga' but after wards he could not preach the gospel in that way (Mahābhārata Āśvamedhika 16/12–13). Does He get established in Yoga only sometimes, not always? Is God's knowledge also fleeting?

Answer:- When a calf sucks the nipple of the cow, her milk of the body flows into the nipples. Similarly when an inquisitive listener puts a question with curiosity and ardour, uncommon ideas arouse in the mind of the orator. In the Gītā Arjuna asked questions with curiosity and bewilderment to the Lord what was good for him. So uncommon ideas sprang up in the Lord's mind. But in the Anugītā Arjuna was not so much curious and agitated, so there was no overflow of emotions and ideas in the Anugītā as it was in the Gītā.

Question:- In the Gita (Tenth Chapter) Lord Kṛṣṇa has told His divine glories to Arjuna. In the śrī Madbhāgavata also

(Sixteenth Chapter, Eleventh Canto) Lord Kṛṣṇa had told His divine glories to Uddhava. Why is there a difference in the divine glories of the two when Lord Kṛṣṇa is the orator of both of them?

Answer:- The purpose of the Lord in mentioning His divine glories is not to name the objects and persons etc. but to conduce Arjuna, a representative of the strivers to think of Him only wherever his mind gets astray on what ever thought comes to the mind. Therefore whatever singularity or speciality or glory is perceived in an object or a person is actually God's. So instead of thinking of that object or person, a striver should think of God only, therefore the Lord has described His divine glories (10/41).

Question:- In the Bhāgavata the gospel which Lord Kṛṣṇa preached to Uddhava is called 'Uddhava Gītā.' Why should not the gospel preached to Arjuna by the Lord be called 'Arjuna Gītā' rather than Bhagavad Gītā'?

Answer:- In the Bhāgvata Uddhava himself asked questions in order to satisfy his curiosity. So the dialogue between Lord Kṛṣṇa and Uddhava is known as 'Uddhava-Gītā. But it was Lord Kṛṣṇa Himself Who wanted to preach the gospel of the Gītā because Arjuna had come to the war-front to fight rather than to listen to the gospel. In order to preach the gospel the Lord placed the chariot facing grandfather Bhīṣma and preceptor Droṇa and said to Arjuna, "O Pārtha, behold the Kuṛus gathered together" (1/25). If instead of saying so, the Lord would ask him to see the sons of Dhṛtarāṣṭra, Arjuna instead of being deluded would be enthusiastic to fight and the Lord would not get an opportunity to preach the gospel of the Gītā.

It was He Who asked Arjuna to see the Kurus which included both the Pāṇḍavas and Dhṛtarāṣṭra's sons. So Arjuna's delusion was aroused after seeing his kinsmen. Therefore finding himself in a dilemma about the performance or non performance of his duty as a member of the warrior class, taking refuge in the Lord he asked the Lord what was good for him. Thus the gospel preached by the Lord has been named 'The Bhagavad Gītā' which is both-reasonable and suitable.

Question:- When all preparations for the war had been made, how could the Lord preach such a lengthy gospel of the Gītā in a very short time?

Answer:- When even the deluding potency of the Lord can do miracles, is it a wonder that He can preach such a lengthy gospel in a short time?

The study of the Mahabharata also reveals that the time was not short. Lord Kṛṣṇa placed the chariot between the two armies as ordered by Arjuna. At that time both the armies were arayed on the war front very peacefully.

Morever even when the gospel of the Gītā had been preached, Yudhiṣṭhira with Bhīma, Arjuna, Nakula, Sahadeva and Lord Kṛṣṇa went unarmed to the hostile army and talked to Bhīṣma, Droṇāchārya and Kṛpāchārya etc. Returning from there Yudhiṣṭhira declared that the Kaurava army would be slaughtered and so if any one from that army wanted to save himself, he could join their army. Hearing this declaration Yuyutsu, Duryodhana's brother joined the Pāṇḍava army by sounding his kettle drum. Then the war was started. It shows that there was enough time to preach the gospel of the Gītā.

Question:- Was the gospel of the Gītā preached in prose or Verse?

Answer:- Arjuna asked questions in the normal language and Lord Kṛṣṇa also preached the gospel in the same language. In fact where there is curiosity to know something the speaker and the listener don't pay attention to the language but to the thought. But sometimes in order to prove his point the orator can quote any author or poet etc. Thus the Lord preached the gospel in prose but if he quoted from some holy text etc. he used verse as, "Yadaksaraṁ Veda Vido Vadanti-------'(knowers of the Vedas call the Imperishable) (8/11) etc. Thus the Lord preached the gospel both in prose and verse. Sage Veda Vyāsa versified the prose afterwards.

Question:- How is the Gītā recited by the Lord when sage Veda Vyāsa versified it?

Answer:- The metrical composition by sage Veda Vyāsa is so uncommon that he used the same language as is spoken by the orator. If we study the language used by Brahmā's cowboys, cowherdesses and Lord Kṛṣṇa, we can perceive a clear distinction. The cowboys use rural language, the cow herdesses's language is just like women's and the Lord's language has been versified by sage Veda Vyāsa in his style. Thus the Gītā contains divine words emanated from the holy lips of God without any doubt.

Question:- Is the discipline of Action a means to attain the Discipline of knowledge or an independent means to God Realization according to the Gītā?

Answer:- In the Gītā the Discipline of Action is both a means to attain the discipline of knowledge and also an independent means. It is hard to attain the Discipline of knowledge without

the discipline of Action" (5/6) and "Those who have not purified their hearts by the Discipline of Action, don't know the supreme self 'enshrined in their hearts" (15/11). Here the Discipline of action is the means to attain to the discipline of knowledge.

"The Supreme State which is attained by the Discipline of action is also attained by the discipline of knowledge" (5/5) and "some behold the Supreme spirit in the self" (13/24). Here the discipline of Action is an independent means to atain the Supreme.

Question:- In the discipline of Action rendering service to others is an important factor. But in the Gītā there is no mention of service. Why?

Answer:- In the Gītā Terms 'Yajñārtha Karma' (action performed for the sake of sacrifice) and 'Loka saṁgrah' (maintenance of the world order) denote 'selfless service'. It means that service consists in the performance of one's duty for the maintenance, protection and welfare of all beings by renouncing selfishness and pride.

* * * *

3– * THEISM IN THE GĪTĀ *

Ṣaṭsveva darśaneṣvīśo na tathāpekṣito mataḥ
Kalyāṇārthaṁ tu jīvānāṁ gīyate gītayeśvaraḥ

In the Gītā theism has been described in more detail than in other philosphical schools (systems). Though the purpose of all the six philosophical systems named Nyāya, Vaiśeṣika, Yoga, Sāṁkhya, Purva Mīmāṁsa and Uttara Mimāṁsa is to lead a person to salvation, yet there is no special description of God

in them. The believers in the 'Nyāya' system hold the view that whatever happens is by God's will but as far as salvation is concerned, there is no need of God in attaining it. According to them salvation consists in liberation from twenty one kinds of sufferings. In 'Vaiśeṣika' system also there is no need of God in attaing salvation but it is achieved by rooting out spiritual, supernatural and physical agonies. According to the 'Yoga' system 'Yoga' is the cessation of the functions of the mind. By this cessation a man gets established in the self. Surrender to God is also one of the methods in the cessation of the functions of the mind but that is not a dominant factor. In 'Sāmkhya' and 'Purva Mīmāṁsa' philosphical systems there is no need of God in order to attain salvation. In 'Uttar Mīmāṁsa' (Vedanta) system there is no special mention of God but the identification of the soul with Brahaman (The Absolute) has been specially mentioned. Even the supporters of the Vaiṣṇava sect do not attach so much importance to devotion and surrender to God as the Gītā.

In the Gītā special emphasis has been laid on devotion of God. Lord Kṛṣṇa started the gospel of the Gītā only when Arjuna taking refuge in Him asked Him what was good for him. At the end of the gospel also the Lord told Arjuna the supreme secret, the profoundest of all and said to him 'Take refuge in Me alone' (18/66). Arjuna also totally surrendered himself to Him by declaring "I shall act according to Your word" (18/73).

In the discipline of action also great importance has been attached to the Lord's order as "Your right is to perform your duty only, but never lay claim to its fruit" (2/47), 'Perform your duty, being fixed in Yoga (even mindedness) (2/48); 'Perform your allotted duty' (3/8) and 'Perform such actions' (4/15) etc.

Similarly in the discipline of knowledge also exclusive devotion has been mentioned as a means to attain wisdom (13/10,14/26).

Even the recitation of the Gītā reveals that God is inevitable in order to attain salvation.

• SOMETHING WORTH KNOWING •

Question:- Why should we believe in God?

Answer:- We should believe in God because He exists.

Question:- How should we know that He exists?

Answer:- Some one is the creator of the entire creation, because nothing can be created without a creator. The oceans, the earth, the sun, the moon, air and stars etc. must have been created by some great power and that creator is God Who is omnipotent. Secondly the ocean does not cross its limit and the sun, the moon and the earth etc. follow a particular routine. So He who controls and conducts them is only omnipotent God.

Question:- The sun, the moon, the earth and the oceans etc. are created and controlled by Prakṛti (Nature). So why should God be regarded as their creator and controller?

Answer:- The question is whether prakṛti (Nature) is insentient or sentient viz it has knowledge or not. If you hold the view that Prakṛti has knowledge, we call that Prakṛti God. In the scriptures that power has been called God. Therefore there is no difference of opinion, the fact is the same though the expressions are different. If you hold the opinion that Prakṛti is insentient then how can it conduct the routine of worldly beings? How can it cause the beings to be born in good

and evil wombs according to the virtuous and sinful deeds of the previous life? The insentient Nature can undergo modifications but it has no power to perform actions rationally.

There is one more point which needs attention. A person believes in the existence of God while another person does not. If the non-existence of God proves to be true, the believer and the non-beliver will be at par, viz. the believer will have to sustain no loss. But if existence of God proves to be true the believer will realize God, while the non-beliver will be deprived of the supreme bliss. So it is better to be a believer. Moreover a person should not feel satisfied merely by being a believer, he must realize God because every person is capable of attaing Him.

Moreover, negative meaning is given to what really exists rather than to what does ot exist-No one says that 'a mare has no egg' because what actually does not exist, can not have the negative sense. Similary if God does not exist, it can't be said that He does not exist. It can be said only if He exists. So declaration of His non-existence also proves His existence.

This point of the existence of God is explained by an illustration. If a man believes in the existence of English language, he can learn it by studying it and practising it. But he who believes in its non-existence will not even dream of its study. Suppose he receives a message through telegram in English that a person is seriously ill. A man who knows English reads the message and conveys it to him. He goes there and finds that the person is actually seriously ill. So existence of English language proved to be true even to the man who did not believe in the existence of English language. Similarly

those who are exclusively devoted to God and want to attain Him possess certain divine traits which are not found among those who are not engaged in devotion and adoration to Him. The company and discourses of such devout devotees provide peace not only to men but also to beasts and birds. If God does not exist how do they possess such uncommon divine traits? Therefore it is a fact that God exists.

Every human being feels that he lacks something and he is not perfect. It means that there is something which can makeup for his shortage. If a man feels hungry it means that there is some food stuff, otherwise he would have not felt hungry. Similarly a man would not feel thirsty if there was nothing drinkable. In the same way if a man lacks something and he has not attained perfection it means that there is something which can make up for that shortage and that thing is God.

A man has a desire to gain only what can be gained, he has never a desire to gain anything impossible. Every human being has desire to live, to know and to be happy. This desire is the desire for truth, consciousness and bliss. It means that there is some essence of truth, consciousness and bliss which a man desires to attain and that essence is called God.

If a man regards any one superior to him it means that he blieves in theism because where there is the end of the limit of superiority, there God exists– 'Purveṣāmapi guruḥ Kalenānavachhedāt' (Patañjala Yoga darśana 1/28). A man has his father, the father's father i.e. grandfather, then grandfather's father i.e. great grandfather and so on. Where there is an end to this limit, He is known as God- 'the father of moving and unmoving creation' (11/43). Similarly He is beyond the limit of

bravery, learning, intellect, ability, opulence and splendour etc. because no one is equal to Him– "You are the greatest teacher; there is none else in the three worlds Who is even equal to You, who then can excel You? (11/43).

In fact the existence of God has to be accepted, He is beyond the ken of thought. We have a curiosity to know the topic which is partly known rather than which is not known at all. We are free whether we accept His existence or not. We see the world but we don't know the reality about the world. Therefore we want to know it and think over it. Similarly we know the soul abiding in the bodies of the moving and unmoving beings but we don't know the reality about it. So we want to know it and think over it. But as far as God is concerned we know nothing about Him; therefore He is beyond the ken of thought (reasoning). His existence can be accepted by faith. We can accept His existence only by studying the scriptures or by listening to the words of the God-Realized souls. The Hindus believe in the ordinance of the Vedas and the Puranas (historical records) but the Muslims don't believe. Similarly a few strivers believe in the gospel of the great saints while people in general regard them as common men having no distinction.

Question:- Can a human being attain salvation without believing in the existence of God?

Answer:- Yes, he can. There are sects in which people don't believe in God. But the people can attain salvation by following the spiritual practice promptly prescribed by their sect. But

they can't attain to the state of supreme bliss in the form of devotion (Love) to God which enhances every moment. Even then if they have no feeling of jealousy or opposition towards God and don't insist in following the principles of their sect only by opposing other sects, they can attain to the devotion to God even without believing Him. It means that if they love and follow their own principles and remain indifferent to the principles of other sects, without opposing and criticizing them, they can attain God and his devotion (Love) after attaining salvation. God is not partial to the believers, He is attained even by the non-believers.

In fact the attraction for the perishable objects is the main impediment to salvation. If a striver is totally detached from them, he will attain salvation being free from worldly bondage.

Question:- In how many forms has God been described in the Gita?

Answer:- In the Gītā God has been described in three forms- 'with attributes and form,' 'with attributes and formless,' and 'attributeless and formless.' If we accept God as 'endowed with attributes or attribute-less', God with attributes can again be divided into two kinds- 'with attributes and form' and 'with attributes and formless', while the attribute less God will be only attributeless and formless. If we accept God as 'with form or formless', God with form will be 'with attributes and form', while the formless will be divided into two kinds – 'with attributes and formless' and 'attributeless and formless'. In the Gita in the twentyninth and thirtieth verses of the seventh

chapter, from the eighth to the sixteenth verses of the eighth chapter and in the eighteenth verse of the eleventh chapter there is description of these three forms.

Question:- Some people believe that God is overpowered by Māyā (deluding potency) while the attributeless and formless Brahma (the Absolute) is free from deluding potency. How far is it justified?

Answer:- According to the Gītā it is not so. In the Gītā God is the master of the deluding potency and he has control over it. So He declares, "I manifest My self through my own deluding potency keeping my Prakṛti (Nature) under control" (4/6). It means that God manifests Himself of His own accord through His deluding potency in order to teach a lesson to the wordly people by setting standards. This can be explained by an illustration. Suppose an Englishman does not know Hindi. So a person who knows both Hindi and English interprets it to the Englishman. Since the man who explains does not depend on English because he uses it in order to explain something to others. He has not to depend on it for his own self. So does God manifest Himself of His own accord keeping Nature under control in order to teach a lesson to the worldly beings.

God is the master of the deluding potency as has been mentioned in the Gita time and again as 'I, the Lord of all beings manifest Myself' (4/6), 'The four social orders were created by Me according to the mode of Nature predominant in each and according to their actions' (4/13), 'He who worships a deity in order to reap fruit, obtains his desired fruit, ordained by Me' (7/22), 'In the final dissolution all beings enter my Nature and at the beginning of creation I send them forth again' (9/7–8), "of all embodied beings that appear in various species, Nature

is the conceiving mother and I am the seed giving Father' (14/3–4), 'The Lord dwells in the hearts of all beings and causes all beings to revolve as though mounted on a machine according to their nature' (18/61). As a goldsmith makes ornaments with tools but does not depend on tools, he uses them in order to make ornaments, similary God keeps Nature under control in order to create the universe.

The man who himself is bound, can not liberate others from bondage. The embodied soul which it self is bound can not liberate others from bondage. But God Who is free from bondage can liberate other beings from bondage, (if he so desires) and from sins (18/66). A devotee can not attain liberation by worshipping a being who himself is bound but a being can be liberated by worshipping God. It means that God can not be a being and a being can not be God. But a being by exclusive devotion can be identified with God, can attain Him but he can not be God.

Question:- What is the sample of God?

Answer:- Soul is the sample of God, because both God and soul are eternal and immutable. The soul is over powered by Prakṛti (Nature) while God neither was overpowered by Nature, nor is now, nor will be in future.

Every one experiences his existence 'I am' without any doubt and this existence is neither put to a test nor its lack is experienced. The body existed neither in the past nor will remain in future but one never is without existence whether he knows it or not. The body is decaying every moment; at

present also but he who exists himself, can experience this decay and know it. It shows that the soul which is real knows the perishing (decaying) body.

The world which is perceived by senses existed neither in the past nor will exist in future and at present also it is decaying and undergoing change every moment. But there is some one who is the illuminator,base, creator of the entire creation, who is omnipotent and who never undergoes any modification. In the world what ever changes take place in place, time, objects persons, circumstences etc. they take place in changeless essence in the same way as in the clear sky sometimes there are clouds or there is lightning and thundering, or there is shower or hail, but the sky remains the same without undergoing any modification, so is God Who ever remains the same immutable and changeless though in the world actions such as birth, death, changes etc. take place every moment.

4– * LORD KṚṢṆA AS GOD – HEAD IN THE GĪTĀ *

naro na yogī na tu kārakaśca nāṁśavatāro na nayapravīṇaḥ!
bhavāśrayatvāccca guṇa śrayatvāt kṛṣnastu sākṣād bhagavān svayṁ hi!!

In the scriptures the marks of God-head are mentioned as follows:-

utpattiṁ pralayaṁ caiva bhutānāmāgatiṁ gatim!
vetti vidyāmavidyāṁ ca sa vācyo bhagavāniti!!

(Viṣṇu Purāṇa 6/5/78)

He who knows the rcreation and dissolution going (to heaven) and returning (to the earth) of all beings and also their

knowledge-ignorance is God.

The study of the Gītā reveals that Lord Kṛṣṇa possess all the marks of God-head.

He declares in the Gītā-During dissolution all beings enter My Nature and at the beginning of creation I send them forth again wielding My nature- (9/7–8). "All embodied beings emanate (at the beginning of creation) from Brahmā's subtle body at the coming of the cosmic day and at the cosmic nightfall (at the time of dissolution) they merge into the same subtle body of Brahmā" (8/18–19). Thus Lord Kṛṣṇa knows the creation and dissolution of all beings.

He declares, "I know the beings of the past, the present and the future i.e. the species they were born in, the species they are born in and also the species they will be born in" (7/26). "Those who by performing meritorious deeds such as sacrifice and charity etc. with some interested motive go to heaven and there having enjoyed the reward of their virtuous deeds return to the world of mortals on the exhaustion of their merits" (9/21–22)." There are two paths, the bright and the dark; by the one a man goes not to return, by the other he returns again" (8/26). "The beings with demoniac nature are hurled into the demoniac wombs again and again and then they verily fall to a still lower plan viz. horrible hells" (16/19–20). Thus the Lord knows the going and returning of all beings.

Arjuna says to Lord Kṛṣṇa "There is no one else except You who can destroy this doubt of mine about the fate a man meets with at the time of death whose mind deviates from Yoga-" (6/39). Thus Arjuna's words prove that Lord Kṛṣṇa fully knows

the fate and going and returning of all beings.

The Lord also declares that He pervades the entire universe, all beings exist in Him but He does not abide in all beings and all beings don't abide in Him viz. He is is all in all (9/4–5)-this is known as the sovereign science (knowledge). The deluded possessing demoniac traits don't seek refuge in Him (7/15). This is ignorance. Thus the Lord is aware of both knowledge and ignorance.

Thus Śri Kṛṣṇa is proved to be God as He knows the creation and dissolution, going and returning as well as knowledge and igrorance of all beings.

A man who through the performance of virtuous deeds and practice of spiritual discipline attains the high state is called great. Those who hold the opinion that Lord Kṛṣṇa was also a greatman are totally wrong. Kṛṣṇa was an incarnation of God. He who rises high through spiritual practice is an 'uttaŕa' (one who has an ascent) rather than an incarnation (one who has a descent). An incarnation (descent) is he who descends from his high state to the state of a man in order to perform some special action. A teacher while teaching alphabet to a child repeats the alphabet time and again himself in order to explain the letters to it- This is the teacher's descent to the class of the child. But at that time also he possesses the same learning. Similarly God in order to protect the good, to destroy the wicked and to establish righteousness, inspite of being unborn, is born; inspite of being imperishable, conceals himself; and inspite of being the master of all beings, becomes obedient to parents (4/6). But inspite of his descent to this mortal world He remains unborn, imperishable and divine.

Those who consider Lord Kṛṣṇa a Yogī, rather than God are totally wrong. A Yogī is he who sets at rest the vagaries of the mind and possesses the eight qualities of Yoga. Out of those eight qualities (parts)the first one is Yama (self restraint). The self restraint consists of harmlessness, Veracity, continence, non-stealing and non-acquisition. Therefore a Yogī always speaks the truth. If he does not speak the truth, he can't be called a Yogī because he has not even possessed the first qauality of a Yogī. Therefore those who regard Lord Kṛṣṇa as a Yogī will have to accept Him as God because He Himself has declared that He is God:-

'Inspite of being the Lord of beings, I come into beings' (4/6). 'I am seated in the hearts of all beings' (15/15). 'I hurl the evil doers, who being malicious hate Me in their own bodies and those of others, into the wombs of the demons only (16/18–19). "Those men without faith, who practise violent austerities not enjoined by the scriptures and who are given to hypocrisy, egoism, desire and attachement, torture their bodily organs and Me too Who dwell in their hearts' (17/5–6).

The Lord by positive and negative inference also declares Himself as God-head- "Those who know Me as the Supreme Lord of all the worlds, attain peace" (5/29) and, "Those who know Me as unborn and beginningless and the Supreme Lord of the universe are freed from delusion and all sins" (10/3). "But those who without knowing My supreme nature regarding Me as an ordinary man slight me are deluded (foolish)" (9/11). "Those who don't regard Me as the enjoyer of all sacrifices and the Lord of the whole creation, fall" (9/24). "I am the Absolute by knowing Whom one attains to

immortality" (13/12) because, "I am verily that which has to be known by all the Vedas" (15/15). "I am the only source of the entire creation and whole the universe is permeated by Me" (7/6–7). "Whatever entities there are, they are born of the modes of goodness, of passion and of ignorance" (7/12). "The diverse traits of beings such as intellect, wisdom and non-delusion etc. emanate from Me alone (10/4-5)". "There is no being or thing, whether animate or inanimate, movable or immovable which exists without Me" (10/39) and "I stand supporting the entire universe with a single fragment of Myself." (10/42).

"Wielding My Nature I send forth all this multitude of beings" (9/8) or "With Me as the supervisor, Nature brings forth the whole creation" (9/10).

The Lord while mentioning His divine glories from the twentieth to the thirtyeighth verses has mentioned His own self. In the eleventh chapter He by vouch safing the divine vision to Arjuna revealed to him His imperishable , divine cosmic form. When Arjuna was afraid by seeing his very terrible cosmic-from, the Lord by showing him his four armed Form consoled him and finally He became two-armed. It means that if Lord Kṛṣṇa is a Yogī, He speaks the truth and if He speaks the truth, He is God because Lord Kṛṣṇa Himself has declared that He is God. Therefore he who considers Him a Yogī, will have to accept that He is God-head.

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5– • THEORY OF INCARNATION IN THE GĪTĀ •

Sarvāgameṣu ye proktā avatārā jagatprabhoḥ ।
tadrahasyaṁ hi gītāyām kṛṣṇena kathitam svayam ॥

An incarnation (descent) is he who descends from his own state. As a teacher while teaching alphabet to a boy pronounces and writes the letters himself and then asks him to pronounce and write those letters– this is the teacher's descent to the level of the boy. Similarly God descends to the mortal world in order to teach people a lesson in the practical and spiritual spheres.

God does not take birth like common human-beings but He enacts his divine sports, as He remains in the womb of Mother for a certain period. When Lord Kṛṣṇa comes to the womb of Devakī, first He comes to the mind of Vasudeva and then enters into Deokī through her eyes. Thus she conceives mentally rather than physically (Śri Madbhā. 10/2/18) (Anvitārtha Prakāśikā). In the Gītā Lord Kṛṣṇa declares that He inspite of being unborn comes into being viz his birthlessness remains the same. He inspite of being imperishable disappears viz his imperishability remains the same. He, inspite of being the Lord of all beings and the world, obeys his parents and his godliness or supremacy remains the same. 'Men take birth overpowered by their nature while the Lord manifests Himself keeping Prakṛti (Nature) under his control, (4/6). 'He embodies Himself when there is decline of righteousness and rise of unrighteousness' (4/7). Explaining the purpose of His manifestation He declares that 'He is born from age to age for the protection of the good, for the destruction of the wicked

and for establishing righteousness' (4/8) and "Those who without knowing My supreme birthless and imperishable nature as the great Lord of beings disregard Me in My human garb are deluded (foolish). Hopes, action and knowledge of the deluded persons embracing a fiendish, demoniac and delusive nature prove to be in vain viz don't bear the real fruit" (9/11-12). "Those who without knowing Me, the unmanifest, unborn and imperishable Supreme Deity regard Me as an ordinary human being subject to birth and death are fools. I do not manifest Myself before such persons" (7/24-25).

An actor while acting does not disclose his identity because its disclosure spoils the play. Similarly when God descends to the mortal plane, He is not manifest to all (7/25). If He discloses His identity, He can't enact the play. If a friend while witnessing the horrible form of the actor is afraid of him, the actor discloses his identity through gesture by consoling him not to be afraid, so does God console His devotee by exhorting him not to be afraid through the disclosure of His identity.

There were two friends. One of them displayed the things for sale on the footpath which was not the market place. Another friend disguised as a police constable scolded his friend for his illegal action and threatened him that very severe action would be taken against him. When the former being frightened began to close his shop by removing things the latter disclosed his identity and asked his friend not to be frightened. Similarly when Arjuna was terrified haing seen the Lord's horrible cosmic-form, the Lord by disclosing his identity consoled him.

Now a doubt arises-why does God not incarnate at present when rightousness is on the decline and there is rise of unrighteousness and noble persons are suffering?

The answer is that the time is not yet ripe for God to incarnate because according to the scriptures in the Treta age the demons had eaten the saints and sages alive and there were heaps of their bones. Such kind of atrocity and inhuman massacre is not yet seen. As far as a little decline of righteousness is concerned, God sets that right by sending His representatives or the saints who through their words and deeds lead people to the right and righteous path.

From one view point the incarnation of God is constant. The world itself is His manifestation. For strivers his manifestation is in the form of the means and the ends: for devotees in the form of devotion, for the followers of the disciplines of knowledge and action in the form of the knowable and duty respectively. Similarly He manifests Himself as food stuff, water, cloths and medicines respectively for the hungry, the thirsty, the naked and the sick. He also reveals Himself as pleasures for the voluptuous, as riches for the greedy, as shade for the person who wants to escape heat and as woolen cloths for a man who seeks refuge from cold. It means that God manifests Himself as sentient or insentient, moving or unmoving beings etc. because in fact there is nothing besides God- "All this is God" (7/19); "I am being as well as non-beings" (9/19). But he who regards this world, the manifestatin of God, as an object to be enjoyed

and regards himself as the master is ruined and follows the cycle of birth and death.

Those who hold the opinion that God is only formless (unmanifest), he can't be endowed with form, are wrong, because every being is sometimes unmanifested but the other time manifested. Beings are unmanifested in their origin, manifested in their mid-state and unmanifested again in their end (2/28). The earth has also two forms- the unmanifest and the manifest. In its subtle form it is unmanifest while in its gross form it is manifest. Water in the form of atoms is unmanifest while in the form of vapour, clouds and hail etc. manifest. When air does not blow, it is unmanifest but it is manifest when it blows, Fire remains concealed in match box, wood and stone etc. but it reveals itself by friction. Similarly the entire universe under-goes this process of manifest and unmanifest at the time of creation and dissolution respectively. When beings, five gross elements such as water and earth etc, and the entire creation can be both manifest (endowed with form) and unmanifest (formless), why can God not be both? Is there any obstacle in his being manifest and unmanifest? The Lord Himself in the Gītā declares, "The whole universe is pervaded by Me in My unmanifested form" (9/4). Here the Lord has declared Himself to be unmanifested. But the term 'Me' explains that He is also manifested. In the twenty fourth verse of the seventh chapter the Lord declares that those who think of Him as only unmanifest (formless) are ignorant and also those who think of Him only as manifest are also ignorant because both of them don't know His supreme nature.

Question:- What does the body of the incarnation of God

consist of?

Answer:- The birth of common people is determined by their actions of the past but God manifests Himself of His own accord. Their bodies are formed by the menstrual excretion of mother and semen of father while God reveals Himself though He enacts the play of His birth like common people. He declares 'I manifest Myself' (4/6). Our age is limited and is determined by actions while God can live as long as He wishes in human garb of His own accord. Common people have to face favourable and unfavourable circumstances and they feel happy and sad but it is not the case with the Lord.

Bodies of men are material, composed of five elements while God's body consists of Truth, consciousness and bliss consolidated (Mānasa 2/127/3). By Truth his body is formed, by consciousness his body is illumined and by bliss there is attraction in His body. Every body whether he is a believer or a non-believer likes this body. Thus His body like other human beings does not consist of bones, blood and flesh etc. though while enacting the play in the human garb He poses to possess the material-body composed of five elements. So according to the sentiments of His devotees He feels hungry, thirsty, drowsy, hot, cold and frightened.

Though the bodies of the gods are also said to be divine yet they are also composed of the five elements. In the bodies of the gods residing in heaven there is predominance of fire, in wind-god there is predominance of air, in water-god there is predominance of water while in human body there is predominance of earth. But God's body is not composed of these five elements, it is spiritual. Inspite of being called divine,

the bodies of the gods are mortal. The 'Ājāna gods' merge into God at the time of dissolution while those, who become gods as a result of their meritorious deeds, return to the world of mortals on the exhaustion of their merits and then die. (God incurs neither virtues nor sins. No one can lay him under a curse, yet He accepts the curse in order to carry out the ethical propriety.)

Question:- What is the difference between the omniscience of a Yogī and that of God?

Answer:- The knowledge or power of a Yogī which he achieves through spiritual practice etc. is limited. If he wants to know some incident of the past or future or some one's mind, he can know it by concentrating his mind. But God knows the past, the present and future of the entire creation automatically without concentrating His mind, so His omniscience is spontaneous.

Question:- Like God a Yogī can also maintain his body for a very long time. Then what is the difference between the two?

Answer:- A yogī can manitain his body by breathing exercise 'Prāṇāyāma' (this is the exercise of process of restraining breath and finally exhaling air from the other nostril) but he has to depend on this breathing process. But God is ever independent, A Yogī's power is limited as it depends on a means while God's power is limitless as it is axiomatic.

Question:- A yogī is called God and an incarnation of God is also called God. What is the difference between the two?

Answer:- Being possessed of six glories (beauty, wealth, power, fame, knowledge and renunciation) and being

endowed with accomplishments such as Aṇimā, Mahimā and Garimā etc. a yogī may be called God but actually he is not God. The reason is that he cannot create the universe independently. If like Viśvāmitra he, by his special power of austerity, creates the universe to a certain extent, his power is still limited and he has to depend on the power of austerity.

The power which is achieved through practice is limited while the power of God is limitless and infinite because it is not achieved, it is spontaneous.

Question:- The representatives of God such as great sage Veda Vyāsa are also called God. How are they different from an incarnation of God?

Answer:- The representatives of God such as great sage Veda Vyāsa are incarnations of God possessing limited powers. They establish righteousness, protect the good but don't destroy the wicked. It is He, rather than his respresentatives, Who destroys them.

In these days several persons are bent upon proving themselves to be God-head and so they want themselves to be addressed as God. This is nothing but mere hypocrisy. People shold be aware of such cheats who want to be worshipped in order to achieve their narrow selfish motives.

The believers in a sect can address the founder of their sect as God because of their reverence and devotion to him but in fact he is not God. He can be worthy of worship more * than

* Saint Tulsidāsa also declares in the Rāmacharitamānasa, "I believe that Lord Rāma's devotees are superior to Him because the Lord is the ocean while saints (devotees) are clouds which cause rain by taking water from the ocean. Similarly the Lord is the sandal wood tree while saints are the wind which carries the scent from the tree and spreads it. (Mānasa 7/120/8-9).

even God because he leads them from the evil to the good path of conduct and conduces them to spiritualism, yet he can't be God.

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6–• IDOLATRY IN THE GĪTĀ •

Ye sanātana dharmasthāḥ śraddhā prema samanvitāḥ।
Mūrti pūjāṁ na kurvanti mūrtau tu prabhu pūjanam॥

According to our eternal Vedic principles devotees worship God instead of worshipping idols. As God pervades every where, they worship God in an idol so that they may meditate on Him easily.

If it is idolatry, a devotee instead of thinking of God should think of the idol and the stone it is made of and he should pray to the idol (stone) to lead to him to salvation. But no devotee prays in such a way. Therefore devotees worship God through the medium of that idol. This sort of worship is the beginning of devotion. This worship continues even when a devotee attains perfection.

About his worship in the idol the Lord in the Gītā declares, "Devotees prostrating before Me worship Me with devotion" (9/14); "Whoever offers Me with devotion, a leaf, a flower, a fruit or water, I accept that pious offiering of the pure in heart"

(9/26); 'Worship of God (in his five forms- Viṣṇu, Śiva, Durgā, Ganeśa and Sun-God), of the twice-born, of teachers (including parents and elders) and of the wise liberated souls- this is called austerity of the body (17/14). If there is no idol, how will a devotee prostrate and to whom will he offer leaves, flowers, fruits and water etc? It proves that there is description of idolatry in the Gītā.

If a devotee worships a cow, a basil-plant, a peepala-tree, the twice born, a liberated soul, the Govardhanamountain, the Ganges and the Yamunā etc. it means that he worships God. This sort of worship leads a devotee to the thought that God pervades everywhere. On the other hand he who does not worship God in any form can't realize that God pervades every where. It means that worship of God through the medium of an idol is a means of God-Realization.

On the other hand the worship of this filthy body by make up and decorating it with beautiful ornaments and clothes, and construction of luxurious residence- is nothing but idolatry which leads to ruin.

*** Something Worth knowing ***

Generally all the believers hold the opinion that God pervades every where. But those who have started worshipping Him through the medium of an idol or the Veda or the sun etc. are really believers or devotees. By doing so they will behold God pervading everywhere. Those who worship God in idols have been called 'Prākṛta' (beginners). (Śrīmadbhāga. 11/2/47) because by worshipping Him they have an inclination to Him. But those who merely say that God pervades every where but don't hold any object in reverence

are not really devotees because they have no in-clination to God.

Worship to God through the medium of an idol is a matter of faith rather then of reasoning. The glory of God is revealed to the devotees and He acceptes the articles offered by them. Karmā bai, Dhannā and Mīrā bai etc. are good examples. The food stuff offered by them was accepted by God. It means that God manifests Himself before the devotee who worships Him with faith and devotion in the idol.

Question:- How to know that God accepts the food offered to Him?

Answer:- God judges a devotee by his sentiments rather than by the food stuff offered by him. When a devotee wants to offer food to God from the core of his heart, He feels hungry and eats the food by revealing Himself in the human garb. The food accepted by Him becomes divine rather than perishable. Even if there is some defect in the sentiment of devotion He is satisfied merely by the offer of food to Him. The saints also declare that God relishes the simplest dishes offered with devotion but He rejects the most delicious dishes offered without devotion.

Once I came across a devotee who served a saint with great reverence. He said that he knew that the saint was thirsty. So the saint drank water when he offered it to him. Similarly a chaste wife comes to know when her husband is hungry and thirsty and what dish he will relish in lunch or dinner etc. When that dish is offered to him he declares that he wanted to relish that dish. Similarly a devotee comes to know when God is hungry, and thirsty and what food stuff He wants to relish.

A few anecdotes may illustrate the point—

There was a priest in a temple. His favourite-deity was kṛṣṇa, a boy. He put a sweet dish (a sweetmeat in the form of a ball) near his head when he was made to sleep so that he could eat it while he was hungry at night. One eve ing the priest forgot to put the sweet-meat. The priest had a dream in which his favourite-Deity told him that he was hungry.

There was a saint. He offered dry fruits such as cashewnuts, almonds, pistachio nuts and walnuts etc. to God in the winter season. When these dry fruits were costly, he began to offer ground nuts. One day he had a dream and God asked him not to offer only groundnuts. So the saint again started offering the same dry fruits which he used to offer earlier. The saint first had a doubt whether the dry fruit offered by him were really accepted by God. But afterwards his doubt was removed.

There was a sage who had a great appetite. Some one advised him to drink the cow's milk which was left after the calf's appetite was satisfied. He followed the advice and he was satisfied with the little milk left by the calf. After a few days he recovered and became healthy. When a little milk received with justice can cure the disease and satisfy the sage, why will an article, offered with devotion to God, not satisfy him?

Every one must have realized the fact that when a person offers you food with affection, it is very tasteful and it develops good traits in you. Even animals are no exception to this rule. When a cow dies leaving its calf, the calf is fed on the milk of another cow. That milk is not nourishing to the calf though the calf remains alive. If the same calf had drunk the milk of his mother, his mother would have fed him with milk by licking

his body with love and thus the calf would have become healthy even with a little milk. When even human beings and animals are effected by the sentiment of affection, why should God Who knows even the hearts and minds of people not be effected by devotion? It was because of this devotion of Vidura's wife that Lord Kṛṣṇa ate the skin of the banana offered to Him by her out of great devotion. Again it was out of affection that Lord Kṛṣṇa ate curd and butter of the cow herdesses by snatching it from their hands. The Lord says to Brahmā:—

"I accept the dishes put before Me through My eyes but I relish them through the tongue of My devotee."

I have also heard the saints saying that sometimes God sees the food offered to Him with devotion, some-times He touches it and sometimes He also eats a part of it.

As the father of a child gets pleased if it hands over any thing to him and he blesses it to live long because of its sentiment, so does God get pleased by a little offering made to Him by a devotee, though He lacks nothing. But those who decorate the temples and the idols of God and offer delicious dishes to Him to show off, are hypocrites and God does not accept their offerings. In this way they don't actually worship God but they fulfil their selfish motives.

Those who consider such devotees hypocrites and declare themselves better because they think that they are not hypocrites, out of pride; cant' attain salvation. Those who perform virtuous deeds in any form are virtuous to a certain extent while those who renounce virtuous deeds out of pride will reap adverse fruit for their evil deeds.

Question:- The wicked break idols of God. Why does God not show his influence?

Answer:- God's influence is revealed only to those who have faith in Him. His influence can't be revealed to the non-believers who break his idols out of enmity and jealousy. In Gujrāt near Surat there is a temple of Lord Śiva. In the emblem of Lord Śiva (Śiva liṅga) there are so many holes. The reason is that when the Muslims came to destroy that emblem of Lord Śiva, out of that emblem so many large black bees appeared from those holes of the emblem and they caused the Muslim to flee.

The candidates who want to pass an examination respect the examiner because their success depends on him. But God has not to pass an examination. His success or failure does not affect His glory in any way. When Rāvaṇa sends Mārīcha disguised as a fraudulent golden deer in order to put Lord Rāma to test, the Lord chases the deer. It means that He fails in the test given to Him by Rāvaṇa. Similarly God fails in the examination given to Him by those who destroy temples. The Lord does not reveal His glory to them because they come to Him as rascals rather than as devotees.

A man has different dealings with his wife, mother and sister according to his sentiments though their bodies are the same. Similarly an idol made of stone, brass or silver is God for a devotee while for a non-believer it is merely an idol made of stone, brass or silver.

"Gods reside neither in wood nor in stone nor in clay but they reside in the sentiment; therefore sentiment plays an important role." (Garuḍa. Uttara 3/10).

There was an ascetic who had two idols-one of Lord Ganeśa and another of a rat-both of the same weight. The ascetic had to go to Rameśvarama for pilgrimage. So he wanted to sell the two idols to a goldsmith. The goldsmith said that he would pay Rs. 500/- for each. The ascetic said, "How can both cost the same? one of them is Lord Ganeśa while the other one is his vehicle." The goldsmith said, "Sirel, I don't value Lord Ganeśa or the rat; I value only gold". Similarly those who destory idols perceive stone and brass etc. rather than God in the idol.

In fact all animate and inanimate beings and objects etc. are the manifestations of God. Those who believe that God pervades every where behold God in every being, object and every where. But those who attach importance to the world behold different beings and objects. Similar is the case with the idol.

The believers perceive some speciality in the idol and therefore they worship it, eulogizes it and prays to it. Not only the believers but also those who destroy idols perceive some thing special in it, otherwise why should they destroy only the idol, why should they not break other stones? It is only because they want to hurt the sentiments of believers.

Some people, destroy the temples constructed according to the ordinances of the scriptures and the deified idols, out of jealousy and egoism. They do so in order to hurt the feelings of believers to distress them, to transgress their ethical propriety, and to earn name and fame. Such persons have to meet with an evil fate and go to hells because of evil intentions. But those who apply all their power to protect the temples and idols and even sacrifice their lives meet with a good end because of their

good intention.

If we regard a learned man, we regard his learning rather than his body. Similarly a believer does not worship the idol, he worships God. Thus the influence of the glory of God is revealed to a believer and not to a non believer.

Question:- What is the need of idolatry? Why should we worship idols?

Answer:- We should worship idols in order to arouse the sentiment of devotion, to enhance it and to please God. It is also essential to get rid of our attachment to the world. If we worship God through the idol by offering garlands to Him, by enrobing Him, by offering hemage with kindled lamps and by offering dishes to Him, we are doubly benefited-our devotion is aroused and enhanced and our 'sense of mine' or attachment to the mundane objects is renounced.

Every person should hold some one-either God or a saint or parents or a teacher, in reverence by whose guidance his sentiment of devotion may be enhanced.

Once some pilgrims were going round Kāśī to show their reverence. They prostrated before the emblem of Lord Śiva and worshipped it. Some fashionable boys of modern culture protested against their prostration using sarcastic remarks. Three was also a saint who listened to them. He made a few remarks addressing those boys." As you reside in this body, God resides in the idol. This emblem of Lord Śiva is superior to you as its life is longer than yours, it is purer than you (as you are composed of bones and flesh while it is made of stone), it is stronger than you (as it can smash your head if you strike against it) and it is flawless while you are full of flaws. So it is

venerable. You consider your name's praise and blame your own praise and blame, your body's honour and dishonour, your own honour and dishonour; then why will God not consider the worship, eulogy and prayer offered to Him in the idol as His own? In fact your name and body which are praised and honoured are not your own self yet you get pleased by praise and honour. But God pervades the entire universe including the idols. So will He not be pleased while we worship Him in the idol? If we worship Him with stronger devotion, He will be more pleased."

A believer may restrain himself from idolatry, but actually he worships idols even then. If he follows the ordinances of the vedas, it means that he worships idols because the vedas (being documents) are idols. Similarly reverence and service to the preceptor, to parents and guests etc. is also idolatry because their bodies are insentient but the reverence and service offered to their bodies is also offered to them which pleases them. Thus those who worship the idol of God with devotion actually worship Him only.

There was a recluse who lived under an umbrella and worshipped an idol of Lord Viṣṇu made of black stone. Some people did not like this sort of worship. They complained to Mr. Hook, an English Officer, against him that he was disgracing the all-pervading God in that way. Mr. Hook got angry with him and he ordered the recluse to leave that place for good. The next day the recluse made an effigy of Mr. Hook and began to beat it with shoes by displaying it to the people and calling Mr. Hook in the form of the effigy an idiot. This fact was again brought to the notice of Mr. Hook. He again called

the recluse and asked him why he was insulting him in that way. The recluse replied that he did not insult him at all but he was insulting the effigy which was foolish. Mr. Hook said that the insult of his effigy was his own insult. The recluse said to him that as he is insulted through the effigy, God is pleased if any devotee worships Him with faith and devotion in the idol. Hearing his reasoning Mr. Hook allowed him to go to his place and worship the idol freely as he wished.

Question:- Some people eat or drink forbidden food such as meat or beer etc. in the compound of the temple. Why does God not forbid them from doing so?

Answer:- Children play mischiefs before parents. But parents don't punish them because they think that children are ignorant and innocent. Similarly God also thinks that they are ignorant, so He does not pay attention to them. But those who eat or drink forbidden food and perform forbidden actions in the compound of temples will have to suffer for their misdeeds.

Question:- Why did a few saints such as Kabira criticize idolatry?

Answer:- Saints reveal themselves according to the need of the hour, and perform actions accordingly. When there were quarrels between the followers of the Śiva religion and Vaiṣnava religion, Saint Tulsidāsa ṣettled their quarrels by composing the Rāmacharitmānasa. Greatmen have written different commentaries on the Gita according to the need of the hour. When there was Baudha religion on its extreme, Śankarāchārya revealed Himself and propogated Sanātana Dharma. Similarly when the Muslims ruled over India and the temples as well as idols were destroyed by them the saints

such as Kabira declared, "We need neither temples nor idolatry because our God does not reside only in temples and idols but He pervades every where." In fact those saints did not mean to criticize idolatry but they meant to direct the people to God.

Question:- Now a days the Muslims are not destroying the temples and idols. Then why do the followers of a certain sect criticize idolatry?

Answer:- They criticize idolatry in order to propogate their own religion so that they may earn name and fame. Such people want neither God-Realization nor salvation but they want to increase the number of followeers. Such people having a blind faith only in their own religion for their selfish motive can't realize God. Tulsidāsā in the Rāma charitamānasa about such people declares:-

"Such people don't utter words sensibly because they are insane, possessed by an evil spirit and intoxicated" (Mānasa 1/115/4).

Such type of intoxicated people don't know reality. Saint Haridsa also declares, "He who follows his sect without thinking of the reality, instead of attaining God or salvation paves the way to hell."

If the followers of the formless God criticize the worship of idols, it means that they hold the opinion that their formless God does not pervade at the places where there are idols. It means that their God does not pervade every where. Otherwise why would they criticize God endowed with form? Secondly if they think that God is neither endowed with form nor does He incarnate, it means that their omnipotent God is

unable to incarnate and to be endowed with form. But in fact He is not so. 'He is being (Manifested) and non-being (Unmanifested) (9/19). So instead of getting entangled in a fix about His form etc. we should worship Him according to our own belief.

If we want to indulge in quarrels, there are so many mundane affairs pertaining to wealth and property etc. which induce us to quarrels and strifes. Why should we unnecessarily waste our time and energy in condemning and criticizing the ways of worship to other sects? If we utilize this time in worshipping our own Favourite-Deity it will lead us to spiritual progress.

Moreover by condemning their ways of worship we invite them to condemn our own way of worship. This tendency gives birth to demoniac traits such as envy, jealousy, enmity and impurity of heart etc. So instead of condemning, criticizing, insulting and blaming any sect or their ways of worship we should follow our own spiritual path with faith, reverence and devotion in order to attain our goal otherwise it will lead us to a down fall and we shall not be able to attain our goal.

Those saints who hav condemned idolatry have laid special emphasis on-chanting the name of God, good company, meditation and words of the spiritual guide. But the people who have renounced idolatry and are not engaged in chanting the name of God and meditation etc. promptly, are deprived of both the benefits. Those who worship idols are superior to such people because at least they worship God according to their own belief.

Some believers may argue that they condemn other ways of

worship in order to intensify their own way of worship and to develop exclusive devotion for it. The answer is that a devotee can't develop exclusive devotion to his Favourite-Deity or to his way of worship by doing so, because it is only He Who assumes different forms and names. He is attributeless as well as endowed with attributes. Therefore the believers of different sects believing in different ways of worship should respect one another because everyone worships the same God. If we condemn other people for their way of worship, they will be shocked and so we shall incur sin and our own way of worship will not lead us to perfection.

Condemning others in the name of exclusive devotion is an evil disguised as a virtue. It is easy to escape an evil by considering it an evil but it is very difficult to escape an evil if it appears as a disguised virtue. Rāvaṇa and Kālanemi disguised as Saints could deceive Sītā and Hanumāna respectively. Similarly Arjuna also recoiled from fighting, which was his duty being a member of the warrior class, thinking that he would incur sin by killing his kinsmen. So in Arjuna also the evil of unmanliness appeared as disguised non-violence and virtue. Therefore Lord Kṛṣṇa had to preach the lengthy gospel of the Gītā. If the evil appeared in Arjuna in the form of an evil, the Lord could easily remove it. Similarly if the evil of condemnation appears in us in the form of exclusive devotion, we should not mislead ourselves to ruin by wasting our time and talent in condemning others. But we as strivers should utilize all our resources in worshipping our Favourite-Deity.

Question:- How is 'svayambhu' (Self-existent) idol sculptured?

Answer:- This question can arise only if such types of idols are sculptured. They are not sculptured. They reveal themselves. So they are called self-existent.

Question:- How to know whether an idol is self-existent or sculptured?

Answer:- Every person can not know it. As a person recognizes an old acquaintance, so does a devotee who has a vision of God recognize a self-existent idol.

Question:- What is the difference if a person worships a Sculpured idol or a self-existent idol?

Answer:- It is because of a devotee's belief and faith that sages are worshipped through the emblem of sacrificial grass and Lord Ganeśa through betel-nut and this sort of worship proves useful to him. Similary if a devotee beholds and worships the Sculptured idol, it leads him to spiritual progress. But worship to a self-existent idol having belief and faith leads to special and quick spiritual progress. As listening to the discourse of a saint is more useful than reading his discourse from a book, so is worship to a self-existent idol more useful. Sañjaya also declares the same about the gospel of the Gītā that he has heard the supreme and most profound gospel direct from Lord Kṛṣṇa (18/75).

Question:- What is the reason that a person is easily and suddenly attached to the world but he is not easily attached to God?

Answer:- The reason is that a person regards himself as body. By identifying himself with the body, he is easily attached to the world because the body, has its identity with the world. Homogeneous entities are suddenly attached to each other as people of the same social order and same profession etc. are easily connected. A man can't have a direct vision of God so long as he has identity with his body and the sense of 'mine' with it. By that time a man must woship the idol. Even after God-Realization he should not renounce worshipping the idol otherwise it will prove his thanklessness to the means which caused him to realize God.

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7– • CHANTING THE NAME OF GOD IN THE GĪTĀ •

Kṛṣṇeti nāmānī ca niḥ saranti rātrandivaṁ vai prati roma kūpāt ।
Yasyārjunasya prati taṁ sugīte gīte na nāmno mahimā bhavet kim. ।।

Both God and His name are one and the same. So remembrance of the two is equally important. The name of God can be chanted in three ways:-

(1) **By mind:-** This sort of chanting has been mentioned when Lord, Kṛṣṇa in the Gītā declares "Who constantly remembers Me" (8/14).

(2) **By speech:-** The Divine name is constantly uttered which has been mentioned by the expression "Among sacrifices I am the sacrifice in the form of the repetition of My divine-name (Japa)" (10/25).

(3) **By throat:-** The Divine Name is chanted loudly which has been described by the term 'Kīrtayan to' (chanting My name loudly) (9/14).

In the Gītā 'Om, Tat, Sat'- these three are the names of the

Absolute. 'Om, Tat, Sat- This has been declared to be the triple designation of the Absolute • (17/23). Lord Kṛṣṇa calls Himself sacred syllable Om-"I am the sacred syllable Om in all the Vedas" (7/8) "among words I am the monosyllable Om" (10/25). The Lord also declares,"He who departs leaving the body uttering the one syllable 'Om' thinking of Me attains the supreme goal" (8/13).

Arjuna while eulogizing the Lord's Cosmic-Form has sung the glory of the Divine-name-'Some of the gods with joined palms out of fear are uttering your names (11/21): 'O Lord by chanting your names etc. the entire world is delighted and filled with love, the demons are feeling in all directions and the hosts of enlightened souls are bowing to you-it is proper" (11/36).

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SOME THING WORTH KNOWING

During sound sleep all the senses merge in the mind, the mind merges in the intellect, the intellect merges in 'I' and 'I' merges in ignorance viz in sound sleep the sense of 'I' is lost. But as soon as a man wakes from sleep first of all he realizes 'I' ness. and then place, time and condition etc. But if someone calls him while he is in sound sleep, he wakes up. It means that the sound (word) reaches the man when he is soundly asleep and his sense of 'I' is merged in ignorance. It means that the word (sound) has power beyond thought which piercing ignorance reaches 'I'. As a man merged in ignorance from times immemorial and deluded in the world like an unconscious person, comes to realize the self after hearing the word from

the lips of his preceptor, so does the chanting of the Divine-name conduce a devotee to realize the self and to have a vision of God.

If a person listens to the gospel preached by an enlightened (liberated) soul with reverence, his conduct and feelings are changed, his ignorance is destroyed and he realizes the self. But the persons who use the words full of falsehood, bitterness, calumny, contempt and useless babble etc. don't effect others. It is because their bad conduct reduces the power of their words to nothing. Similarly an orator has also four defects-Bhrama (lack of knowledge), pramāda (heedlessness), Lipsā (greed) and Karaṇāpāṭava (lack of skill in speech). If the speaker does not know the subject thoroughly it is known 'Bhrama'. If he speaks with carelessnes without keeping in mind the standard of the audience, this defect is known as Pramāda. If he speaks in order to gain honour, riches, name and fame etc. It is 'lipsā'. If he has not the skill to express his views and to make them clear so that the people may understand them, this is known as 'Karaṇāpātava. It is because of these four defects that an orator can not impress. the audience. Similarly the listeners can gain knowledge from the orator only if they have faith, reverence, curiosity, promptness and self control etc. So if both of them-the orator and the listeners are free from the above mentioned defects and possess the above mentioned qualities, then and then only the speech of the orator leaves an impression on the listeners. But as far as the name of God is concerned its utterance in every way leads to bliss. It is also mentioned in the Rāmacharitamānasa.

"The utterance of the name of God with devotion, with evil motive, with anger or with laziness leads to bliss every where" (Mānasa 1/28/1).

It is also declared in the Śrīmadbhāgavata:— 'The utterance of the name of God with disrecpect, with gesture, with joke or in any other way destroy sins." (Śrīmadbhā 6/2/94).

The Lord Himself declares that the name of those, who with regard or disregard utter His name, resides in His heart.

Question:- A man can't relish a sweet dish just by uttering the expression 'sweet dish'. Similarly what is the use of uttering the Divine name?

Answer:- It is indeed very useful to utter the Divine name because both God and His name are one and the same. He resides in His name and His name resides in Him. As far as the name (expression) 'sweet-dish' is concerned, it is different from the real sweett dish. So it can't be relished by uttering its name. Similarly riches can't be acquired just by naming the rich man or riches. Therefore the utterance of the name of God leads to God. Realization, He has to reveal Himself if His name is uttered.

Doubt:- How can the mere utterance of the name of God lead to perfection?

Solution:- Any utterance (word) has power beyond thought. But as far as the utterance of God's name is concerned, it has a special power to connect the person with God. The utterance of God's name in every way leads to bliss. 'But those who utter the name with reverence cross the mundane ocean very easily. (Mānas 1/119/2).

Utterance of the name of God even without devotion is

useful. The constant repetition of the Divine name reveals devotion because it remains concealed in its subtle form in every one.

The repetition of God's name is not an action, but it is worship to God because the devotee who utters His name remains connected with God and his aim is God-Realization. The actions performed in order to reap their fruit are destroyed after bearing fruit. But the actions which are performed without expecting any reward lead to salvation. Similarly when a devotee repeats the Divine name having the aim of God-Realization it leads him to God-Realization. The utterance of the Divine name with the aim of God-Realization becomes divine and it does not remain merely an action. Not only this but this divinity descends in the devotee also who utters the name and his body also becomes divine. Saint Tukārāma went to the abode of God with his body, Mīrābai's body merged in the idol of Lord Kṛṣṇa. Saint Kabir's body disappeared and only flowers were seen there. Saint Chokhāmelā's bones produced the sound 'Viṭṭhala' which was heard by people.

Question:- How far is the glory of the utterance of the Divine-name, sung by the scriptures and saints, true?

Answer:- The glory of the utterance of the Divind-name sung by the scriptures and saints is completely true. Moreover this glory yet remains to be sung because it is limitless (Mānasa 1/140/3). Even Lord Rāma can not sing the glory of His name (Mānasa 1/26/4).

Question:- What is the reason that the glory of constant repetition of God's name is not seen in those devotees who

utter His name?

Answer:- The name which is uttered without accepting its glory is dishonoured and so it does not bear the expected divine fruit. Its glory can't be perceived quickly if the Divine name is uttered without concentrating the mind, without attaching importance to it, without meditation on the Favourite-Deity and such other defects. If the Divine-name is constantly repeated, all these defects by the grace of the Divine-name will come to an end and a devotee will start having faith and belief in the power of the name.

If the Divine name is uttered with exclusive devotion and constantly, a devotee is certainly, benefited because God and His name-both are divine. In Rajasthan there was a saint named Budhā Rāma. He constantly uttered the Divine-name without wasting any time. First he had the solid diet. But sometime was wasted in having it. So he began to have only the liquid diet so that the time could be saved for the repetition of the Divine-name. Utterance of the Divine-name with such an assiduity and devotion proves really useful.

Question:- If the utterance of the Divine-name with faith and belief proves useful, it means that it is the glory of faith and belief. How is it the glory of the name?

Answer:- As a person can not derive benefit from a king, a scholar, a saint and even an incarnation of God without knowing them and without accepting their positions, so does the peson without faith and belief in the Divine-name remain deprived of the benefit of the utterance of the Divine-name.

The Divine-name has immense power and that power neither increases with faith and belief nor decreases without

faith and belief but the devotee having faith and belief in the Divine-name derives benefit out of it while one without faith and belief is deprived of this benefit. Secondly he commits a crime against the Divine-name without having faith and belief in it without which he can't derive the due benefit.

Question:- Fire burns a person's hand if he touches it without having faith and belief in its power, then why is the glory of the utterance of the name of God not revealed immediately?

Answer:- Fire is something physical (mundane) and it burns physical objects, while the name of God is divine. The more devotion a man develops to it by constant repetition of the name, the more glory of the Divine-name is revealed to him and then he perceives the glory and power of the utterance of the name in due course of time.

Question:- Does a man get rid of all sins by uttering the Divine-name once?

Answer: When a person in great distress (adversity) utters God's name even once from the core of his heart, all his sins perish. At the time of his death when he finds himself utterly helpless, the utterance of God's name once destroys all the sins. When the big elephant was being pulled by the alligator and he found no saviour to save him from the clutches of death, he uttered the name of God only once helplessly. At that very moment God apperard and released him from the clutches of the alligator.

He who has firm faith and belief in God and is exclusively devoted to Him attains salvation by reciting his name only once.

Question:- Why should a person repeat his name time and again when all the sins are destroyed by the mere utterance of

His name only once?

Answer:- When a person repeats his name again and again then and then only he can utter his name piteously once. For starting the engine of a motor car the driver turns the handle bar again and again till the engine starts functioning. It may start in any attempt, the fifth or the tenth or so on. In the same way a devotee should go on repeating the Divine-name because his purpose may be served any time.

Question:- Will the person, who utters the Divine name but also performs forbidden actions attain salvation?

Answer:- He will attain salvation in the course of time because the utterance of name never goes in vain. But he will not perceive quick outcome. In fact forbidden actions are performed by him whose only aim is not God-Realization. As a business man who wants to earn money performs such activities by which he may earn money without sustaining any loss so does a devotee by uttering the Divine-name perform only such actions which are conducive to God-Realization.

A striver having the only aim of God-Realization should go on uttering the name of God. By doing so no forbidden action will be performed by him. If it is sometimes performed, he will feel sorry for it and then it will never be performed.

Question:- What should a sinner do if he can't utter the name of God due to his excessive sins?

Answer:- It is a fact that such a sinner can't utter the Divine-name. Such a person has no faith in either devotees or devotion or food offered to God or the Divine-name.

A patient suffering from bilious fever tastes the sugarcandy bitter. But if he goes on eating sugar-candy, he is cured of his

bilious fever and then the sugar candy tastes him sweet. Similarly the sinner should go on repeating the name. By doing so his sins will perish and then he will relish the utterance of the Divine-name which will lead him to the goal of life.

Question:- How can a person utter the Divine-name if it is not decided by his fate?

Answer:- Fate is the fruit for the actions performed in the past. But a man is free in performing new actions. The business or farming done in the past may result in profit or loss. Some religious ceremony performed with a motive may cure a person of his disease. So profit or loss, birth or death, honour or dishonour etc. are the rewards of the past deeds. Utterance of the Divine-name is a new activity which can be performed by every one. Fate is no obstacle to it. If a person practised the recitation of the name in the past, he will relish it easily. But he who has never uttered it may not feel interested in it quickly. But if any experienced guide explains the glory of the constant utterance of the Divine-name, even a novice will be quickly interested in it. So a person should start the utterance without making any excuses. Those who say that the utterence of the name of God, listening to discourses of enlightened souls and performance of virtuous deeds, have not been destined for them, make mere lame excusses. Such excuses are harmful to spiritual progress.

Question:- Can utterance of the Divine-name change one's fate?

Answer:- Yes, the utterance and chanting of the Divine-name can change one's fate. He gains what he was not going to gain and even impossibilities turn into possibilities for

him-this is the experience of great souls. It is God Who decides the fate of a man according to his past deeds. So he can change the fate of the person who utters His name and calls Him. Even if beggars are engaged in uttering His name, they will not suffer any kind of shortage but they will be provided with heaps of eatables and clothes. But The Divine-name should not be used in changing the fate or in destroying sins. It is not a wise act, it is just like exchanging coal for precious jewels.

Question:- Why are there rules prescribed in the scriptures for expiation in order to be free from sins when all the sins are destroyed by uttering the Divine-name?

Answer:- Utterance of God's name is expiation for all the known and unknown sins, and all the sins are destroyed by this means. But there are rules prescribed in the scriptures for expiation to be free from sins because people have no faith and belief in the Divine-name. If a person has faith and belief in the utterance of the Divine-name, he is freed from all sins and there is no need for him for any other expiation. Prompt utterance of the Divine-name sets every thing right.

Question:- If any one utters the Divine-name with some selfish motive (in order to reap its fruit) will it perish after bearing fruit?

Answer:- Though it is not wise to spend the Divine-name in order to satisfy petty mundane desires, yet if the Divine-name is uttered to reap its fruit, it does not lose its glory. He who utters the name will be certainly benefited spiritually because God's name is directly connected with him. But the benefit will be less because he has slighted the name by spending it in satisfying the mundane desires. If he continues to be engaged

in chanting the name promptly by depending on it, by the Divine-name's grace his desire for fruit will be destroyed. As Dhruva had a constant repetition of the Divine-name in order to gain kingdom, but when he had a vision of God, he was not pleased with the kingdom and rank. He was rather sad by thinking why he had desired to gain kingdom and the rank. Thus desire for reaping the fruit was destroyed.

Those who chant the name of God to reap some mundane fruit, by the Divine-name's grace can recollect it at the time of death and so it can lead them to salvation.

Question:- The saints and the Scriptures mention that a certain number of the utterance of the Divine-name leads a man to God's vision. Is it true?

Answer:- Yes, the repetition of the sacred-formula:—

"Hare Rāma Hare Rāma Rāma Rāma hare Hare ।
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare hare ।।*

thirty five million times leads a man to God's vision. It has been mentioned in the 'Kali Saṁtaraṇopaniṣad.' Saint Samartha Rāma Dāsa mentions in the 'Dāsabodha' that one can have a vision of God by chanting the name 'Rāma' thirteen crore times (a hundred and thirty million times). But if the name is chanted with belief and faith having hearty devotion one can have vision of God even before the completion of the above mentioned number.

Question:- 'In the Kali age it is difficult to follow either the path of action or devotion or knowledge, so the only support is the name of God. (Mānasa 1/27/4). What does it mean?

Answer:- In the Kali age the performance of virtuous actions such as religious sacrifice etc. in their entire form is difficult.

There are only a few persons who know all the rules and regulations for their performance and moreover the stuff such as pure cow ghee (clarified butter) is not easily available. If they are not performed properly, the doer incurs sin.

Vaidhi bhakti (ritual devotion) is performed by following certain rules and regulations in order to worship one's Favourite-Deity. Their knowers are very rare. Therefore the ritual devotion is difficult to follow in this Kali age.

As far as the path of knowledge is concerned, it is very difficult to follow it in the Kali age and the experienced persons of this field are rare.

Thus all the three paths are difficult to follow. But every one, a child or a man or a woman, healthy or unhealthy can utter the Divine-name every time, every where and in every circumstance because in its chanting there are no hard and fast rules.

Utterance of the Divine-name is an invocation, a call in which one's distress rather than rules pre-do-minates. So every one can invocate Him by calling His name when he is in distress.

Question:- It is said that there is no use of chanting the Divine-name if mind is not concentrated. It is not real recollection. How far is it true?

Answer:- It is true that without concentrating the mind there can't be recollection. But it does not mean that the name is not uttered. The utterance of the Divine-name never goes in vain. So a striver should go on chanting the name of God whether the mind is concentrated or not. By constant repetition of the Divine-name the mind will also be

concentrated in due course.

Question:- It is mentioned in the scriptures that the Divine-name should not be recited to those who have no faith in it. It is a crime against the Divine-name. But the Saint such as Gaurānga Mahāprabhu etc. recited the name even to those who had no faith in it, why?

Answer:- The name should not be recited to the person who does not want to listen to it, who does not want to utter it and who slights it-this is the ordinance of the scriptures. But the saints out of mercy recite it even to such type of persons because in their mercy the law or prescription and prohibition is not applicable. The law is applicable to the performance of action while mercy transcends the ken of actions. Mercy is shown without any reason. As a God-Realized soul offers any thing to a man by his own power, it is not the fruit of his past deeds, it is only out of tht God-Realized saint's mercy. Similarly saints such as Gaurānga Mahāprabhu etc. recited the Divine-name to the wicked and sinful persons out of mercy.

Question:- If the Divine name is recited to birds and beasts etc. when they are going to die, will it lead them to Salvation?

Answer:- Birds and beasts etc. don't understand the glory and influence of the Divine-name nor do they oppose it. They neither blame it nor slight it nor hate it. Therefore if the name is recited to them, it will lead them to salvation.

Question:- If a man at the death bed calls his son etc. by his name 'Nārāyaṇa', 'Vāsudeo' etc., why does God accept it as the utterance of His own name?

Answer:- God is very merciful. He has granted this special concession to a human being that if he utters His name or

thinks of Him at the time of death in any way he will attain salvation. This human body has been bestowed upon him only to attain salvation and he has accepted it. So if he attains salvation, God's purpose of bestowing upon him this human body and man's purpose of accepting it-both are served. But if he does not attain salvation during his life time, God affords him the final opportunity at the time of his death that some how he should chant His name or think of Him so that he may attain salvation. At the moment of death when Ajāmila, seeing the messengers of the god of death in dreadful form, called his son, Nārāyaṇa, God accepted it as His own name and sent his four courtiers to Ajāmila and thus he attained salvation.

Thus we concluede that every human being during the performance of different activities such as eating-drinking, asleep-awake, movement-rest etc. Should chant the Divine-name all the time, day and night.

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8 – * DIFFERENT WAYS OF WORSHIP WITH THEIR FRUIT IN THE GITA *

govindācārya devānāṁ pitṛṇāṁ yakṣarakṣasāṁ ।
upāsanā ca bhūtānāṁ phalaṁ proktaṁ tu bhāvataḥ ।।

In the Gītā there is (either detailed or brief) description of the worship of God, preceptors, gods, manes, demigods-demons and ghosts-evil spirits etc. with its reward as—

(1) Four types of devotees–the man seeking worldly possessions, the distressed, the seeker of knowledge and the

man of wisdom worship God viz take refuge in him (7/16).

The worshippers of God attain Him (7/23) (9/25) *.

(2) The preceptors are really those liberated, enlightened souls who lead a life according to the dictates of the scriptures. Obedience to them and translating their principles into practice is service to them (4/34; 13/7). Such type of persons who render service to their preceptors cross death (4/35; 13/25).

(3) Those who are full of worldly desires, whose sole aim in life is to hanker after worldly pleasures and prosperity holding the view that there is nothing besides them, perform rites recommended by the Vedas (2/42-43). The men longing for success by action worship the gods, for success born of action follows quickly (4/12). Those whose discrimination has been veiled by desires for mundane pleasures, take refuge in gods rather than in God, and prompted by their own nature adopt several rules and methods in order to satisfy their desires (7/20). The Lord declares, "Whatever god a devotee wishes to worship, I make that faith of his in that god steady, Endowed with that faith he worships that god. But the fruit, obtained by that worship is ordained by Me" (7/21-22). "Those who perform action with some interested motive as laid down in the three Vedas and drink the sap of the Soma plant , purged of

* In the Gītā there is particular description of the worship of God. In this volume 'The Gītā, A Mirror' in several articles there is discussion on the worship of God. So here the description given is very brief.

sin, worshipping Indra (the lord of the gods) through sacrifices, seek access to heaven" (9/20). 'The devotees, who endowed with faith, worship other gods, worship me alone but their approach is wrong." (9/23). 'The worshippers of gods go to heaven and having enjoyed the fruit of their virtuous deeds return to the mortal world. (9/20-21). 'The worshippers of gods attain the gods' (7/23), 'Votaries of the gods go to the gods' (9/25).

(4) Votaries of the manes worship the manes and thus reach the manes viz go to the world of the manes (9/25) (But if they worship them without expecting any reward, as a duty, they are liberated.)

(5) Those men of the mode of pa-ssion worship demigods and demons (17/4) and thus reach the demigods and demons viz become demigods and demons †.

(6) The men of the mode of ignorance worhsip ghosts and evil spirits (17/4). Their worshippers go to them viz they are reborn as ghosts and evil spirits (9/25) *.

† In the Gītā the Lord has mentioned the worship of demigods and demons (17/4), but there is no mention of its fruit. But it should be understood that as the worshippers of gods attain the gods (9/25) so do the worshippers of demigods and demons attain them-viz.they are reborn as demigods and demons because they are also included in the class of gods.

* In the fourteenth verse of the seventeenth chapter the worship (service) of the gods, of the twice-born, of preceptors and of the wise mentioned, has not been included here within worship, because there is the contaxt of the austerity of the body only, which is traditionally instrumental in liberatin. Secondly they are worshipped as a duty by obeying the ordinance of the Scriptures rather than as favourite deity.

In the Gītā the worship (service) of men, gods manes, demigods and demons etc. without expecting any reward is not prohibited, rather the service to others and welfare of others without expecting any reward have been glorified. (5/26; 6/32; 12/4). It means that if duty or worship is performed without expecting any reward according to the ordinance of the scriptures in order to cherish and propogate gods, the man is not bound, he rather attains God (3/11). In the same way if food and water etc. are offered to the Brāhamaṇas (persons of the priest class) in honour of manes and water is offered to manes in order to satisfy them without expecting any reward according to the dictates of the scriptures, that also leads to God-Realization. Similarly if food is offered to the members of priest class in honour of manes at Gayā or the story of the Bhāgavata is recited in a week or charity is offered to deserving hands, or the Divine-name is chanted or the Gītā and the Rāmāyaṇa etc. are recited in order to liberate the demigods, demons, ghosts and evil spirits etc. from their life and to provide them peace without expecting any reward in accordance with the scriptural in junctions, they are liberated and get peace while the striver realizes God. It is worship performed in order to reap its fruit which leads to bondage, to the cycle of birth and death and lower regions.

If a devotee beholds God in all men, gods, manes, demigods, demons, ghosts, evil spirits, birds and beasts etc. thinking them as the manifestations of God and serves them without any selfish motive, he attains God.

The above mentioned two points explain that the feeling of expecting reward for any deed and the tendency of not beholding God in all beings are the factors which conduce a man to follow the wheel of birth and death otherwise he will attain God.

The above mentioned two points explain that the feeling of expecting reward for any deed and the tendency of not beholding God in all beings are the factors which conduce a man to follow the wheel of birth and death otherwise he will attain God.

There is one more significant fact which needs attention. If God worshipped with exclusive devotion even with a slight motive for its reward, it will also lead to salvation. The Lord has declared in the Gītā that the destressed, the seeker of wealth, the seeker of knowledge and the wise-these four kinds of devotees are noble (7/18) and also 'My worshippers attain to Me' (7/23; 9/25). Thus if a person in any way gets engaged in the service of God, he will attain salvation.

The fruit of the worship of gods is perishable (7/23) because these worshippers go to the higher regions such as heaven etc. in order to reap the fruit of their virtuous deeds and on the exhaustion of their merits return to the mor-tal world. But those who attain God have no return (8/16) because man (spirit) is a fragment of God (15/7). Therefore when the man (spirit) by God's grace attains Him, he has not to return to the mundane existence (8/21; 15/6) because His grace is eternal while the merits of those who go to higher regions such as heaven etc. are transitory.

* * * *

• SOMETHING WORTH KNOWING •

Question:- The worshippers of ghosts and evil spirits (Preta) are reborn as ghosts and evil spirts * (9/25). Why?

* The mortal who dies is called a 'Preta' and the obsequies observed in honour of the dead are called 'Preta Karma'. Those who go to the life of ghosts and demons are also called 'Preta'. Therefore here the term 'Preta' denotes those who go to the lower regions because of their sins.

Answer:- Those who worship ghosts and evil spirits regard them as superb and they are their 'Favourite-Deities'. So at the last hour they think of them and thus become ghosts and evil spirits. (8/6)

The man who commits sins and crimes by holding the view that he will think of God at the time of death, is totally mistaken. The reason is that the same thought appears at the time of death which has constantly engaged his mind. Therefore a sinner will think of his sins at the time of death and will go to the lower wombs, will become ghost and evil spirits.

A person commits crimes and sins such as falsehood, fraud, adultery, thefts and robberies etc. It is wrong for him to think that by residing in Kāśhī, Mathurā, Vṛindābana and Ayodhyā etc. he can avoid an evil destiny. He will meet with an evil end only. At the time of death because of certain circumstances he will have to go out of God's dwelling and there after dying will become a ghost or an evil spirit. Even if he dies in God's dwelling, he will become a ghost or an evil spirit because of his sins.

Question:- What should a man do in order to escape the life of an evil spirit in the next birth?

Answer:- God by His grace has bestowed upon us this human body so that we may attain God. So every person instead of getting entangled in attachment to mundane pleasures and prosperity should seek refuge in God. Thus he can escape the lower regions and avoid becoming ghosts and evil spirits.

Question:- What is the difference between evil spirits (ghosts etc.) and manes?

Answer:- Though ghost, evil spirits, fiends and manes etc, all are included in divine form of life, yet they are of several kinds.

Air predominates in the bodies of ghosts and evil spirits, so they are not seen by every one. But if they want to show their bodies to any one, they can show it. They have to eat and drink filthy things such as excrement and urine etc. They give out a strong nasty smell. They can't eat and drink pure food stuff but if any body offers them pure food stuff in their name, they can eat it.

Manes are regarded as superior to ghosts and evil spirits. They maintain their relations with their family and protect and help its members. They guide the family in their business and domestic affairs. They relish the hot dish of rice, cow-milk and sugar boiled together, drink cold water as that of the Ganges and take pure food stuff. Some manes trouble and vex the memebers of the family. Thus there is a difference in their nature.

As there is a difference among men because of their social order and nature etc., so is there a difference of Social order and caste etc. in manes, ghosts, fiends and evil spirits etc.

Question:- What kind of persons become ghosts and evil spirits after death?

Answer:- Those persons who eat filthy food, whose conduct is bad, who remain engrossed in evil deeds, who are in the habit of harassing others and who are obstinate, become ghosts and evil spirits possessing a cruel nature. They torture the people possessed by them and the sufferers don't easily get rid of their possessions even by sacred formulas.

Those who possess a mild nature and don't trouble others but are attached to the mundane materials, wife, sons, wealth

and property etc. become ghosts possessing a mild nature after death. They don't trouble those who are possessed by them but tell them methods how to attain salvation.

Those who are proud of their knowledge and learning etc. and insult and slight others by regarding them as inferior become brahma rākṣasa (demons). It is very difficult to get rid of their possession even by sacred formulas or incantations. They recite the sacred formulas recited by the person who is expert in the occult science of charms and incantations.

There is an anecdote to illustrate the point. There was a great scholar named Moroji Pant in south. He was very proud of his learning. He regarded no one as equal to him in learning and slighted every one. Once at noon he was going to the river to take bath. There were two demons sitting on the branches of a tree. They were talking that the man passing by, would occupy the vacant seat on the branch by becoming a demon because he was very proud of his learning. Hearing their conversation he got puzzled by thinking that he would have to go to the species of a demon. So he took mental refuge in Saint Jñāneśvara at Alandi and lived near the place where the great Saint had disconnected his soul from the body. Thus by the Saint's grace Moroji Pant was freed from pride and he also became a saint.

An unchaste woman who is too much attached to another person becomes a hag after death. This is the general rule that men are possessed by male evil spirits while women by hags. Hags are of two kinds-One exploits the man viz-sucks his blood and weakens him while the other nourishes the man and provides comfort to him. Thus both types of hags overpower

men.

There was a constable. Once in the moon lit night he saw a beautiful woman sitting under a tree. He talked to her and invited her to come to his house. At night she used to come and sleep with him and in the morning she departed. Thus she began to exploit him. One night both of them were lying in the bed. He asked her to switch off the light. She switched off the light from her bed by lengthening her arm. Then he came to know that she was no ordinary woman. The hag warned the constable that she would kill him if he disclosed her secret. He was very much terrified and he became weaker and weaker, but he did not disclose the secret out of fear. One day he brought some medicine put in a piece of folded paper. That night when the hag came, she asked him to throw away the piece of folded paper from his pocket. The constable thought that there was something miraculous otherwise she would easily approach him. So he did not throw it away. Hence the hag was forced to go away. The constable saw that the piece of the folded paper was a leaf of the Gītā. Thus having known the glory of the Gītā he began to keep a copy of the Gītā in his pocket.

The priests on the one hand are engaged in offering worship to God, studying the sacred books (such as the Bhāgavata and the Rāmāyaṇa) and reciting the Divine-name. On the other hand they commit thefts by stealing the clothes and food offered to God, cheat devotees and regard God as a means of earning money. Such persons can also become evil spirits because of their crime against God. The persons possessed by such evil spirits are not tortured. As the result of their past

worship and devotion they chant God's name, go to temples, go round the idols of God, eulogizes Him and prays to Him. But they can't offer eulogy and prayer without possessing any person. In Vrindābana a boy who did not know Sanskrit used to visit the temple of Bāṅke Bihāriji. He recited psalms in Sanskrit standing before the idol of Bihāriji. His voice was also like a grown up person. The reason was that he was possessed by a ghost but the ghost did not torture him. Such ghosts by suffering pain due to their past crimes against God, are freed from the life of evil spirits by His grace.

As sinners who commit deadly sins can't listen to benedictory discourses and can't chant God's name, so can ghosts and evil spirits, who are endowed with this body in order to reap the fruit of their sins, neither listen to religious discourses nor can recite God's name. Those who oppose and slight such religious and spiritual activitieis during the human life, can't perform such actitivities as ghosts and evil spirits. If they try to be engaged in them, they have a burning sensation in their bodies.

If priests instead of attaching importance to mundane materials attach importance to God and feel delighted and fortunate by receiving His gift (blessing) in the form of food etc. they don't incur sins and don't become ghost and evil spirits. But those priests who attach importance to mundane materials and have a desire to acquire them become ghosts but they live at the place of pilgrimage because of their worship to God. Thus they reap the fruit both for their mundane attachment as well as spiritual activites.

Question:- Can those who recite God's name and study the

sacred books become ghosts and evil spirits?

Answer:- Generally such people don't become ghosts and evil spirits. But if they are more attached to the mundane and at the last moment think of the mundane, they can become ghosts and evil spirits but they don't torture any one.

'Mysterious are the ways of action' (4/17). Therefore if they identify themselves with sins etc., they can become ghosts and evil spirits etc. Lord Kṛṣṇa also declares, "Even men of intelligence (who are well versed in the scriptures) are perplexed as to what is action and what is inaction (4/16).

Question:- Why do those who die in an accident or who commit suicide become ghosts and evil spirits?

Answer:- A sickman thinks of death. So he becomes indifferent to the world and can be engaged in devotion and worship etc. But by meeting with an accident a man dies all of a sudden. So because of his evil thoughts at the time of death he may become a ghost. At that time he may think of the person who caused the accident and may have ill will or enmity against him. It is because of his attachment to the mundane affairs which misleads him to the life to ghost etc. But if he is engaged in spiritual activities being indifferent to the world he does not become a ghost. It is attachment to the world and desire for the mundane which conduce him to meet with an evil destiny. But he, who is free from attachment and desire may die any time and at any place, will not meet with an evil end viz.will not become a ghost.

He who out of anger or disappoinment commits suicide meets with an evil destiny viz.becomes a ghost or a fiend, he who commits suicide commits a deadly sin because this human body has been bestowed upon us only in order to realize God.

So if we miss this golden opportunity and don't realize Him, we commit a deadly sin, crime and villainy; and such a man can not meet with a good destiny. So a person should not even dream of committing suicide.

A man who is very much distressed or who is suffering from a deadly disease thinks that he will get rid of distress or disease if he dies. But it is wrong. He will have to bear the fruit of his past misdeeds in other species he is born in. More over this deadly sin of committing suicide will mislead him to lower births as that of ghost or an evil spirit and he will have to suffer for thousands of years.

Question:- Where do ghosts (evil spirits) reside?

Answer:- They generally reside on the cremation ground and the trees of the cremation ground. They also reside on the bank of lakes. Though they can't drink there water, yet the cool air, having touched water, pleases them. Moreover the peepala tree provides shelter to everyone, so they live in its shade. If some one gets a canopy constructed where they are cremated, that place is also haunted by their ghosts. The deserted houses are also haunted by ghosts.

Question:- Through which gate (opening or cavity) do ghosts enter the body of the person who is possessed by them?

Answer:- There is predominance of air in the bodies of ghosts. So they can enter the body through any cavity or sense organ such as eyes, ears and skin etc. But generally they enter through filthy cavities as that of excretion or urine or life-breath.

Question:- Having entered the body in which part do they reside?

Answer:- Entering the body they reside in the sense of 'I' (aham vṛtti) viz. inner sense.

'I' is of two kinds-(1) Egoism (ahamkāra) and (2) the sense of 'I' (aham vrtti). Egoism abides in the spirit (self) while the sense of 'I' abides in inner sense. Ghosts enter the body by breath and abiding in the sense of 'I' use the senses.

Question:- Can a person be possessed by more than one evil spirits?

Answer:- Yes, a person can be possessed by more than one evil spirits. When they speak through that person's organ of speech, there is a difference in voice.

Question:- Having entered a human body do ghosts reside there every time?

Answer:- There are a few ghosts who reside there all the time. But there are others who make their entrance and exit. They wander in close vicinity to that body and sometimes disappear, their speed is fast like wind.

They are not eligible to enter every body and to torture it as they wish. They enter a body and torture it according to the order of their ruler and also can't stay in his body all the time without his order.As if those who attain heaven as the result of their meritorious deeds want to talk to any one living in this mortal world, they have to seek permission from the ruler of heaven in order to talk; so do evil spirits act according to the order of their ruler.

As in hells beings are thrown into boiling oil and their bodies are cut into pieces yet they don't die unless sins are exausted, so has a man possessed by an evil spirit inspite of the application of incantation and charm etc. has to suffer because of his past misdeeds. When they have reaped the fruit of their misdeeds, they are no more possessed by evil spirits.

It is observed that when after death a person of a family becomes a mane, he enters the body of a particular member of the family only. It shows that he had relationship with the member pertaining to debt. Similarly that person is possessed by ghosts who had relationship pertaining to debt.

Evil spirits can kill a person only when his age is over. In this connection I have heard an anecdote. About a hundred years ago in Rajasthan a butcher was taking a cow to the slaughter house. Hearing this news the king ordered his constables to free the cow by killing the butcher. After dying that butcher became a fiend and the king was possesed by him. The king made all efforts to be out of fiend's possession but all in vain. The fiend said that he would free the king out of his possession only if a man was offered as a victim to him. At last a member of the warrior class was prepared to sacrifice his life to satisfy the fiend in order to save the king. The fiend freed the king and killed that member. According to the wish of the member of the warrior class his corpse was taken to his spiritual guide. When the people after going round the preceptor started for the cremation ground, a saint sitting with the preceptor said that something should be offered to the corpse. The preceptor said that nothing could be done as his age was over. Then both the saints offered him twelve years of their lives and he was saved. It means that the fiend could not kill the king before time he could only kill the member of the warrior class whose age was over.

Question:- The marks of a person suffering from epilepsy and those of a person being possessed by a ghost are almost the same. How to distinguish one from the other.

Answer:- A person suffering from epilepsy generally

becomes unconscious while a person being possesed by an evil spirit (ghost) does not become unconscious but he babbles. The diseased person has a spirit (soul) while the person being possessed by an evil spirit has two souls, his own and that of the ghost which harasses and tortures him. The former can be cured of his disease by medicine while the latter can't.

Question:- What fate do those persons who deal with the occult science of charms and incantations meet with?

Answer:- They meet with an evil destiny viz.they become ghosts (evil spirits) because:—

(1) Their science, the food stuff they eat and their thoughts are all filthy and they mislead them to a bad destiny viz.the life of ghosts.

(2) When ghosts enter someone's body, they don't want to leave that place because they get relief there, they receive good eatables. But the persons dealing with the occult science force them to leave the place and bury them in the earth by shutting them in the bottle of beer or subdue their influence by nailing them to a tree where they have to suffer hunger and thirst for hundreds of years. It is a deadly sin to cause any one to suffer. So after death they meet with an evil destiny viz become evil spirits.

(3) They don't think of the welfare of others because they are engaged in this sort of work out of greed to earn money. They also bluff and cheat others. So they have to become evil spirits after death.

If they think of the welfare of both-he who is possed by the evil spirit and also the evil spirit (by offering food to the members of the priest classt in their honour), they can't meet with an evil destiny. They rather attain God (12/4).

Question:- Who is responsible for shutting the ghosts in bottles or nailing them to trees – their own actions of the past or he who shuts them?

Answer:- Their sinful actions are responsible for it. But those who nail them to the trees commit a deadly sin by doing so. In order to liberate them from that life, spiritual activites ordained by the scriptures such as recitation of the Bhāgavata in a week, offering of food to the members of the priest class in their honour at Gayā or chanting God's name or any other activity suggested by them should be performed. He who conduces them to meet with a good destiny is virtuous and those ghosts being free from their life bless such a man.

Question:- why do those experts who deal with the occult science of charms and incantations incuresin in nailing ghosts when they help them to be free from sins?

Answer:- The ghosts or evil spirits who are nailed or buried in the earth have to bear the fruit of their misdeeds but those who nail them incur new sins. So they will have to reap the fruit of their sins. He who butchers an animal out of greed, desire and selfishness incurs sin while the animal dies only when his age is over. When even a virtuous action performed out of desire leads to bondage, how will an evil deed performed out of desire not lead to bondage?

It is the duty of a man neither to trouble and torture any one nor to commit murder. But he incurs sins by performing such evil deeds out of desire (3/37). So every person should make efforts for the welfare of all beings by renouncing desire and selfishness etc.

Question:- How long do ghosts who are nailed or shut in bottles stay at that place?

Answer:- Incantations are powerful for a certain period of time. When this power is exhausted or ghosts bear punishment as the fruit of their past deeds, they are freed. But unknowingly if they are unnailed, or the bottle is broken either while digging the ground or by the falling of a tree, they again start torturing others according to their nature.

Question:- If any person unnails them or breaks the bottle, will he be possessed by those ghosts?

Answer:- Yes, he may be possessed by those ghosts. So a person should not perform such an action. But if he, who has taken refuge in God or in Hanumāna, frees them, they can't harm him, rather they can be free from that life. The saints and great souls have done so.

Question:- A few experts in the occult science of charms and incantations by overpowering ghosts cause them to do their domestic work or farming. Is it proper?

Answer:- It is not proper for a man to overpower any being. But it is no crime or sin if someone gets the work done by them by feeding them and by pleasing them in the same way as he gets the work done by servants by paying them. But a striver following the spiritual path should not indulge in such an activity. Those who are engrossed in the mundane can do such sort of work.

Question:- How are they fed and pleased?

Answer:- There is predominance of air in their bodies. So they are fed and pleased by smelling fragrance or perfume. They are also fed if sweet dishes are offered to a member of the priest class or to one's own sister or daughter or sister's daughter.

Once a boy of about ten was drowned and then became an evil spirit. His sister was possessed by him and he narrated his sad plight to her. Once he by possessing his sister said that he was very hungry. Then members of his family offered food to a Brāhmaṇa (member of the priest class). When the Brāhmaṇa was eating the food, the ghost's sister's mouth moved as if she were eating something. When the Brāhmaṇa had eaten the food, the ghost (evil spirit) possessing his sister said that his hunger was satisfied.

Evil spirits can't drink pure water, so they remain thirsty. If the water, which falls after wringing the clothes after a bath, is offered to them, they can drink it. Similarly if the water, which remains after washing the organ at the evacuation of bowels, is poured on any thorny bush or swallow wart plant, in the name of evil spirits, it is drunk by them.

Saint Tulsidāsa performed such an activity. One day an evil spirit appeared before him and said to him that his thirst was quenched with the water offered by him. He told Saint Tulsidāsa that he could grant him a boon. The saint said that he wanted to have a vision of God. The ghost said that it was beyond his power to enable him to have a vision of God, but he could tell him the method how to have His vision. The evil spirit said to him that in the evening time at a particular place the Rāmāyaṇa was recited and there Hanumāna (the monkey god) also came as a poorly clad leper who went from there when all the listeners had dispersed. By touching his feet he should make an earnest request to him to enable him to have a vision of God. Saint Tulsidāsa did accordingly and had a vision of Lord Rāma.

If food, water and an umbrella etc. are offered to Brāhmaṇas

in the name of evil spirits, they receive those articles. But if other evil spirts are stronger than those whom you want to offer articles, they snatch them and don't allow them to receive. But if the food stuff and water are offered carefully in their name, they receive them.

Question:- How to exorcise an evil spirit?

Answer:- There are several method for exorcising:—

(1) A man being pure should take his seat on a pure mat by burning incense and taking a brass (or copper) mug full of water and should recite 'Nārāyaṇa Kavacha' (Śrīmad bhāgavata, canto 6, chapter 8). When the recitation is over, he should blow a puff on the mug. He should repeat this recitation at least twenty one times and each time he should blow a puff on the mug. Then that water should be drunk by the person possessed by a ghost and a little water should be sprinkled on his body.

(2) The Rāma Rakṣā stotra (hymn) published by the Gītā Press should be endowed with super natural power by the method mentioned there. Then reciting that hymn the man possesed by the ghost should be touched by peacock feathers.

(3) By being pure, water should be purified by the repetition of 'Hanumāna chālisā (forty verses eulogizing the monkey-god) seven or twentyone or a hundred and eight times and then this water should be drunk by the man possessed by on evil spirit.

(4) The man possessed by an evil spirit should drink the water purified by the repetition of the thirty sixth verse of the eleventh chapter of the Gītā a hundred and eight times.

(5) The person possessed by an evil spirit should listen to the recitation of the Bhāgavata (which is recited in seven days).

(6) Food and water etc. should be offered to a Brāhmaṇa

who is pure in conduct at Gayā in the name of that ghost according to the ordinance of the scriptures.

(7) The holy books such as the Gītā, the Rāmāyaṇa and the Bhāgavata should be placed near the possessed person and "Viṣṇu sahasra nāma? (a thousand names of Lord Viṣṇu, the preserver) should be recited to him.

(8) The possessed person should visit such holy places where there have been religious rituals such as repetition of Gāyatri mantra (a Vedic metre recited daily by the twice born), rhythmic recitation of the Vedas, and narration of the story of the Purāṇa. There he becomes free from the possession of ghosts. Residing there he should recite the name of God, Hanumāna chālisā and Sundara Kaṇḍa etc. so that he may not again be possessed by an evil spirit. If it is not done, the evil spirit may wander in his vicinity and may again possess him when he crosses that area.

(9) The mystical diagram consisting of sixteen squares, the total of the numbers being thirty four (known aś chauṅtīsā yantra) should be endowed with supernatural power *

* The method of drawing this diagram and endowing it with supernatural power is as follows:—

9	16	5	4
7	2	11	14
12	13	8	1
6	3	10	15

This diagram should be drawn on a white sheet of paper on the leaf of a birch tree with the pen of poemegranate in eight fragrant articles (white and red sandal wood paste, messuaferria, vermillion, camphor, musk, aloe and tabernae- montana coronaria). It consists of sixteen

On Tuesday or Saturday the oblation consisting of conconut, clarified butter, sesame and fragrant spices should be poured into fire a hundred and eight times. While pouring oblation each time the thirty sixth verse of the eleventh chapter of the Gītā should be recited and the mystical diagram drawn on the white piece of paper should be revolved over the fire with each oblation. Then that paper of the mystical diagram should be put into a talisman with a red or black thread and be worn by the possessed person.

An evil spirit can be exorcised by adopting any one of the above methods with faith and belief. If any one of these rituals is more powerful than the past evil deeds, an evil spirit is totally exorcised, but if the past evil deeds are more powerful, the evil spirit is partly exorcised.

Answer:- How to be free from the possession of a fiend demon known as 'Brahma Rākṣasa' or 'Jinna'?

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numbers which should be written in ascending order 1,2,3, etc.

It is endowed with supernatural power if it is written a hundred and eight times on the day of solar or lunar eclipse or Diwali. If anyone wants it to be endowed with super natural power quickly, he should go to the tub of the washerman. He should write it a hundred and eight times and every time he should put it into the washerman's tub full of water. Then he should take them out and cause them to flow in the flowing water. Thus it is endowed with supernatural power. Even after endowing it with power it should be drawn on every day of eclipse and Holi, Diwali thirty four or a hundred and eight times and be caused to flow in the river. [This is known as 'chauntisā yantara' (diagram of 34 numbers) because the total number counted in any one of the sixtyfour ways is 34. it can be drawn in 384 ways out of which one is drawn here].

Answer:- (a)—Those devotees, who are engaged in worship, adoration and chant the name of God, possess divine power. So the power of fiends is brought to naught by that divine power.

(b)—If the possessed person goes to an enlightened soul, he is liberated from the possession of the demon and that demon is also liberated from that life.

(c)—If the demon accepts that food should be offered to Brāhmaṇa at Gayā in his name, it should be done. It will lead him to liberation.

Question:- What type of people are not possessed by ghosts and evil spirits?

Answer:- Ghosts and evil spirts possess those people who had any kind of affinity for them and transaction with them, or who performed evil deeds or who are not engaged in spiritual activities or who eat forbidden food or who don't observe purity or whose conduct is bad. But they can't possess those who depend on God, who chant His name and glories, who listen to His life- history, who observe purity and whose conduct is good.

Ghosts also don't possess those who study the sacred books such as the Gītā, the Bhāgavata and the Rāmāyaṇa etc. But there are several ghosts and evil spirits who themselves study such sacred books. So they can come to those people who study these sacred books but they can't torture them. If they come to such type of religious minded persons, they should not be slighted, because they get irritated if they are slighted.

Those persons who drink the holy water of the Ganges or recite 'Hanumāna Chālisa' (forty verses euloging the monkey-god) or 'Viṣṇu sahasranāma' (a thousand names of

Lord Viṣṇu, the preserver) are not possessed by evil spirits. Once two gentlemen were travelling by bullock carts. A ghost chased their cart. Both of them were frightened. But one of them started reciting the 'Viṣṇu sahasranāma'. That ghost chased them upto the boundary of the village they had to reach. Then he disappeared. Thus they could not be possessed by him because of the recitation of the 'Viṣṇu sahasranāma'.

Those who wear the rosary of holy basil or of the seeds of eleocarpus ganitrus or ties up mercury can't be possessed by evil spirits. Once a gentleman was going riding a horse in the winter season very early in the morning, about two hours before sunrise. He reached the place which was heard to be haunted by ghosts. He suddenly saw a ghost standing in his way as long as a tree. The horse was alarmed by his appearance, so the gentleman fell off the horse and his arms were sprained. He was not afraid of the terrifying figure because he was fearless. By the sun-rise that ghost remained standing there before him but he could not touch or possess him because he ws wearing the rosary of holy basil round his neck. When the sun rose the ghost disappeared and that gentleman came back home.

Ghosts and evil spirits possess more power from sun set to mid night and also at mid-day. It is also every one's experience that he is more afraid if he has to go to the cremation ground at night or at noon than in the morning or evening. If we have to go to some lonely and deserted place at night or at noon and any body (a ghost) calls us or seeks permission from us to acompany us, we should not respond but should start the recitation of God's name, Viṣṇu sahasranāma, Hanumāna Chālisā and the Gītā etc. By doing so the ghost will not chase us. But if we say 'yes' in response to his question of seeking

permission, he will chase us.

If we urinate at such places which are haunted by ghosts and evil spirits, we are possessed by them because it is a crime against them.

This topic has been discussed here so that we may not have to meet with an evil destiny by becoming ghosts and evil spirits. Moreover we should offer food and water etc. to a Brāhmaṇa at Gayā according to the scriptural injunction in order to liberate the ghosts from their miserable life.

9–Description of the Consumer (Eater) in the Gītā

rasya snigdhādiṣu prītiḥsāttvikānāṁ svabhāvataḥ ।
tīkṣṇa rūkṣādiṣu prīti rājasānāṁ suduḥkhadā ॥
yātayāmādiṣu prītīs tāmasānāṁ savabhāvajā ।
āhāriṇaḥ parīkṣār tha māhārā varṇi tās tataḥ ॥

Food is one of the several factors which mould a man's nature. If food is pure, the mind will be pure.

In the Gītā there is no independent description of food but it has been described with the consumer who consumes food. For example – the Sāttvika people like sāttvike food, the Rājasika people like Rājasika food while the Tāmasika people like Tāmasika food (17/8-10). Similarly in "Those who have regulated their food" (4/30), "yoga is not possible to him who eats too much" (6/16), "He who is moderate in eating" (6/17), "What ever you eat offer to Me" (9/27), "Who eats but little" (18/52), There is description of the person whose food is regulated, or who eats too much or whose food is moderate or who offers the food to God or who eats only a little.

In the Gītā the three modes – of goodness, of passion and of ignorance have been described, yet they have harmony. The

man of the mode of goodness predominantly possesses goodness, yet there are passion and ignorance in him. Similarly the man of the mode of passion predominantly possesses passion, yet goodness and ignorance are secondary in him. Similar is the case with the man of ignorance. The reason is that there is no being in the entire creation which is free from these three modes (18/40). One mode prevails over powering the other two (14/10). Therefore though the man of the mode of passion likes Rājasika food yet sometimes either because of the mixture of the three modes or because of the habit of eating Sāttvika – tāmasika food or because of any other factor he has a desire to eat Sāttvika or Tāmasika food. For example if in the past he drank milk and ate dry fruits such as cashew nut pistachio nut and almond etc. now in order to strengthen his body which became weak because he suffered from some disease he may desire sāttvika food. Similarly sometimes he may have a desire to eat Tāmasika food such as onion and garlic etc.

Similarly the Tāmasika food is naturally dear to the man of ignornace yet because of his weakness he may have a desire to eat Sāttvika food containing milk and clarified butter etc. and Rājasika foods which are bitter, acid and salty etc.

The man of the mode of goodness because of the past impressions may have a desire to eat Rājasika and Tāmasika foods, but that desire can't force him to eat those foods. The reason is that in them because of the predominance of the mode of goodness, discrimination remains aroused. Not only this, though the Sāttvika food is naturally dear to them, yet they have not a keen desire to eat it. When a striver becomes ardently dispassionate, he becomes indifferent even to the

Sāttvika food. The person possessing the mode of passion may desire to eat Sāttvika and Tāmasika foods in order to keep the body fit and healthy. It is because of the predominance of passion that this desire forces him to eat Sāttvika and Tāmasika foods. The man of the mode of ignorance may desire to eat Sāttvika and Rājasika foods in the company of good and passionate persons but because of delusion this desire has not much effect on him.

If the Sāttvika person eats Sāttvika food in excess because of his attachment to it , it turns into Rājasika food which causes suffering, grief and sickness. If he out of ignorance and greed eats too much, his food turns into Tāmasika food which causes sleep and laziness.

If the Rājasika person eats the Rājasika food being attached to it, it results in diseases such as stomach – ache etc. If he eats this food in excess, it besides causing suffering, grief and sickness enhances sleep and laziness. But if he eats it less than his hunger, it instead of resulting in suffering, grief and sickness will bear Sāttvika fruit in the form of purity, vigour, freshness and happiness etc. by lessening sleep and laziness.

If a Tāmasika person eats the Tāmasika food out of delusion or ignorance, it causes Tāmasika traits. But if he eats it less than hunger, the traits such as delusion and heedlessness will not predominate, he will possess common traits.

Even the Sāttvike food earned by unjust and foul means will cause passion, laziness and heedlessness. Therefore the food should be Sāttvika, it should be earned by honesty, cooked with purity and eaten in a small quantity peacefully by offering it to God. Such food will bear agreeable and pleasant fruit.

The Rājasika food which is earned by just and fair means may

cause immediate adverse effect such as burning sensation in the stomach but the remote result will be good as good trait will arise and Rājasika traits such as suffering, grief and sickness will be mild.

If the Tāmasika food is earned by honest means, the Tāmasika traits will not remain permanently, sometimes there will arise Sāttvika traits also.

Discrimination remains aroused in the Sāttvika man. So before eating the food he thinks of its result. So in the Sāttvika food first there is mention of the result and then the articles of the food are mentioned (17/8). The passionate person remains attached to the edibles. So first he thinks of those edibles and then of their result. Therefore the edibles have been mentioned first and then their result is given (17/9). A Tāmasika person remains deluded. He does not think of the result of the food eaten. So only the food is mentioned without mentioning its result (17/10).

A man following the spiritual path will have a natural liking for the Sāttvika food though he may belong to any caste, creed or colour because Sāttvika food develops Sāttvika traits and sāttvika traits conduce a man to like Sāttvika food.

There is predominance of disinterested action in the followers of the Discipline of Action, while in the followrs of the Disciplines of knowledge and Devotion there is respectively predominance of renunciation by discrimination and devotion. They are not attracted towards edibles. For example, the follower of the Discipline of Action does not eat the food being atached to it because he does not want to derive pleasure out of it. So his disinterestedness in action makes the food Sāttvika. The follower of the Discipline of knowledge

renounces attachment to the mundane by discrimination. So his food becomes Sāttvika. The follower of the Discipline of Devotion offers the food to God and eats the remains as a gift from Him. Thus his food becomes Sāttvika.

Something Worth Knowing

Question:- Why are the science of medicine (āyurveda) and theology (dharma śāstra) opposed to each other? In the former liquor, yeast, beer and meat are prescribed while in theology they are prohibited. Why?

Answer:- Science is of four kinds–of diplomacy, of medicines, of theology and of salvation (beatitude). The science of diplomacy deals with the acquisition of prosperity and its security. It also deals with fraud, forgery and treachery which are not acceptable. In the science of medicine importance is attached to the body. So any thing nourishing to the body is prescribed even if it is against the dictates of Theology. Theology deals with happiness here as well as hereafter (in higher regions such as heaven). The science of salvation deals with salvation. So in it there is nothing unrighteous. Performance of actions with a motive has been slighted in it. The reason is that a striver can't attain salvation if he performs actions to reap their fruit. Ethics is also helpful in attaining salvation if the desire for pleasure here as well as hereafter is renounced.

In the science of medicines importance is attached to the body and it health. So besides herbs, meat,beer and yeast etc. are prescribed in it. In ethics pleasure (happiness) is the

predominant factor. So violence in the form of victimizing animals in the performance of religious sacrifice in order to attain heaven is prescribed. Such violence ordained by the Vedas by reciting the Vedic hymns is not considered violence. It may not be considered vilence yet it involves sin. * By eating meat a man's nature is spoiled. He starts attaching importance to the body rather than to spiritual progress and forms the habit of eating meat against the ordinance of the scriptures.

In the science of medicine there is no limit of violence because importance is attached to the physical body rather than to spiritual progress. In ethics there is violence to a certain extent only which does not lead to spiritual degradation, but no importance is attached to salvation. It means that both ethics and the science of medicine deal with the mundane. So long as a man attaches importance to the perishable objects, he can't escape sins and violence. He does violence to himself as well as to others. But he who performs actions disinterestedly does not commit violence. Even if violence is committed by him, he incurs no sin but it is desire (attachment) rather than action which conduces a man to commit sin.

Generally people think that eating forbidden food such as meat etc. as medicine is not bad. Such people instead of

* Even Indra, the lord of the gods who could hold this rank after performing a hundred religious sacrifices feels sad and distressed. He is also jealous and afraid of others and is disquiet lest his rank should be taken possession of by others. This is the reward of the sin incurred by Vedic violence.

attaching importance to righteousness or salvation want to maintain their body and keep it healthy. Eating of meat even as medicine involves violence and impurity. So forbidden food even as medicine must not be eaten.

Question:- A man can worship God only if his body remains alive. So if forbidden food is eaten in order to save the body, what is the harm?

Answer:- It is not a rule that a man can escape death by eating forbidden food. A man lives as long as his fate allows him to live. His life does not depend on the actions performed at present. Forbidden food can not save the body, it may nourish the body a little. But he will have to suffer for the sin incurred by eating the forbidden food.

In fact a man takes forbiden food as medicine because of his attachment to the body though he pretends that he wants to save the body in order to be engaged in adoration and worship etc. Otherwise why should he incur sin by eating forbidden food in order to maintain this pershable body when his aim is to attain salvation?

Question:- How far is it justified to eat a lifeless egg?

Answer:- That lifeless egg is not pure like vegetables. But that is very impure because that is composed of very impure menstrual – excretion (blood) and flesh.

When our mothers – sisters menstruate we don't touch them, we bow to them from a distance, their touch causes impurity. Their shadow blinds snakes, and blackens a thin crisp-cake made of pulse and potato etc. If they touch the water of a tank or a pond etc, it is contaminated. If they touch either foods or clothes, they become impure. At that time a

kind of poison (waste matter) passes out from their body which makes their body pure. An egg is made of that menstrual excretion which is very impure so this impure egg causes impurity in the person who eats it.

The person who eats lifeless egg will also start eating an egg with life. Secondly it is very difficult to distinguish between the two types of eggs. Therefore from every viewpoint eating of eggs is forbidden and it is a sin.

Question:- The rooting up of medicinal herb involves violence. So should the medicines made of such herbs be taken?

Answer:- It is good if a renouncer does not even takes pure medicienes made of herbs because renunciation is an important factor in his life. Though renunciation is good for all persons, yet a house holder does not commit a sin by taking medicinal herbs. A farmer does not incur much sin of violence which is done by him unintentionally while farming because the life of beings depends on the grain produced by him. Similarly those persons who commit violence by rooting up herbs don't incur much sin because those herbs cure diseases.

It is mentioned in the Padma Purāṇa that a man drinking water from a tank or lake should take a bit of earth out of it. By doing so he will contribute to the digging of the tank and will incur no sin. Similarly a person should not root up herbs purposelessly but should nourish them by supplying water and manure etc. and protect them.

Question:- How are diseases caused?

Answer:- Diseases are caused by fate and by unwholesome diet (forbidden food). The former are caused in order to reap the fruit of past sins while the latter are caused by eting

forbiden food and by unwholesome mode of living.

Question:- How to know whether the disease has been caused by fate or by unwholesome diet?

Answer:- The disease, which is not cured by eating wholesome diet, by living a self controlled life and by taking medicines, is known to be caused by fate. But the disease which is cured by medicines and a wholesome diet, is caused by unwholesome diet.

Diseases caused by unwholesome diet are of four kinds:— Curable, curable with difficulty, suppressed and incurable. The diseases which are cured by medicines are curable. The diseases which are cured by the use of medicines for several days and by wholesome diet specially, are curable with difficulty. The diseases which remain suppressed but are not totally cured are supressed while the diseases which inspite of the use of medicines are not cured are incurable.

All the diseases caused by fate are incurable but sometimes the disease caused by forbidden food also becomes incurable. Such diseases are not cured by taking medicines. Such diseases can be cured either by God's grace or by saint's blessings or by the ritual of some sacred formula.

Question:- What are the reasons by which a disease caused by forbidden food (unwholesome diet) becomes incurable?

Answer:- There can be several reasons:—

(1) The disease may be old viz the patient may suffer for a long time, (2) The patient tastes forbidden food immediately, (3) The medicine is not pure, (4) The herbs for preparing medicines are not fresh, (5) The patient has no confidence in the physician and in the medicine, (6) The patient has no self-control in eating and drinking, (7) The patient does not

observe continence (chastity) etc.

The use of too many medicines does not prove useful in curing diseases because the patient becomes habitual in their use. Medicines have a quick effect on the villagers who rarely take medicines. The intestines of those who drink intoxicants such as beer and tea etc. are spoiled and so medicines have no effect on their bodies. Similarly the diseases caused by forbidden food of those who eat and drink against the rules of ethics and the science of medicine are not cured by medicines.

Avoidance of forbidden food, use of wholesome diet and self control – These three factors cure diseases more than medicines do.

The company of a patient and the use of his utensils and clothes etc cause such strange diseases which are not even diagnosed. So they can't be cured by taking medicines.

Due to atmospheric conditions etc. herbs have lost their vitality. Several divine herbs have disappeared. Manufacturers don't manufacture pure medicines out of greed. So the medicines have no desired healing power.

The men and women living in rural areas do manual labour and receive pure and fresh food, water and air etc. So they generally do not suffer from diseases caused by forbidden food. But the people living in urban areas do not do manual labour and remain deprived of pure food, water and air etc. So they suffer from diseases caused by forbidden food. As far as diseases caused by fate are concerned, both the people living in rural and urban areas suffer from them.

People should take pure medicines according to the ordinance of the scriptures. If a saint or a renouncer or a house holder being ill does not take any medicine, his disease is

cured. It is becaouse of penance (austerity) which he observes by not taking the medicine. He who feels sad and dejected during illness, suffers much. But he who remains engaged in adoration, does not suffer much. His happiness (placidity of mind) destroys his diseases.

The disease which is caused by fate is cured when the fruit of the past misdeed is reaped, the medicine becomes a mere instrument. Such diseases are also cured if any more virtuous deed than the past misdeed is performed or there is ritual of a sacred formula or there is expiation. The ritual of a sacred formula cures the disease only if it is more powerful than the fate otherwise it will not have the desired effect.

Question:- A person coming in contact of patients suffering from infectious diseases such as wasting leporsy and plague himself suffers from such diseases. Is it also decided by fate?

Answer:- Yes, the disease is caused (decided) by fate only, the contact is merely an instrument.

Question:- What kind of medical treatment should be given to a patient?

Answer:- The medical– treetment is of five kinds— human, natural (nature), yogic, divine and demoniac. The treatment by taking medicinal herbs is human treatment The treatment by the use of food, water, air, sun-shine and earth is nature-treatment. The treatment by physical exercise, by postures of the body, by breath control, by self-control and by continence is 'yogic treatment'. To cure diseases by charms, incantations and blessing etc. is divine treatment while treatment by operation is demoniac treatment. Out of all these treatments 'yogic treatment' is the best as it cures and controls diseases, involves no expenditure and the patient has not to

depend on any one.

Question:- Which diseases – caused by forbidden food or fate – are cured by physical exercises, postures of the body and breath control etc.?

Answer:- By physical exercises, by postures of the body by breath-control and by observing continence the diseases (which are) caused by forbidden food are not caused at all while the diseases caused by fate have not much effect on the body. The reason is that postures of the body and breath control etc. are also actions which bear fruit.

Question:- What is the difference between physical exercises and postures of the body (āsanas)?

Answer:- Physical exercises are of two kinds—

(1) Wrestling and the exercise of sitting and standing etc.

(2) By remaining persistently in a posture of the body (āsana) such as śirṣāsana (Putting the head on the earth and spreading the legs upwards and matsyāsana (posture like a fish) etc.

Wrestling makes muscles stong and hard while āsanas (postures) make the muscles elastic and soft. Secondly the wrestlers remain healthy in youth but suffer pain in the joints of their bodies in old age. But those who practise postures remain healthy in youth but don't suffer pain in the joints in old age if they don't practise postures. By practising them there is good flow of blood in veins which keeps the body healthy. These postures are also helpful in meditation etc. So it seems better to practise postures than wrestling etc.

Question:- Some people hold the opinion that postures make the body lean and thin. Is it justified?

Answer:- Yes, it is correct that by postures the body

becomes lean. But it does not become feeble. Postures make the body healthy , active and light. Without practising postures the body remains fat, inactive, lazy and ill.

Question:- How much physical exercise should be taken at a time?

Answer:- A person should continue physical exercise such as wrestling etc. by the time he gets dead tired. But he should not exert himself much while practising postures. Moreover he should relax himself in between by lying flatly on the earth while practising postures.

Question:- Where should exercise be taken?

Answer:- Fresh air is very necessary for the person taking exercise. So in open place where there is fresh air, exercise should be taken. Wresting etc. can be practised even at places where there is not much fresh air. But for practising postures fresh air is a must. The people living in urban areas can practise postures on the roofs of houses or in rooms by switching on the fan at a slow speed.

Question:- What diet should be taken by those who take physcial exercises?

Answer:- Those who take such exercise as wrestling etc. should eat clarified butter and drink milk. They should take as much as can be digested. They should not mind even if they vomit. But those who practise āsanas (postures) should take pure, Sāttvika and light diet (6/17).

Question:- How far is it correct that a person suffers from diseases because of his feeble body?

Answer:- There are two opinions – of the science of medicine and of ethics. The former attaches importance to the body. So according to it a person suffers from diseases because

of the weakness of his body. But according to ethics a man suffers from diseases because of his past misdeeds.

A person gets the reward of his past deeds (either of the forbidden food eaten or sins committed) in the form of diseases caused by phlegm, bile and wind and then he can suffer being possessed by ghosts and evil spirits.

It has also been said:—

'The physician regards phlegm, bile and wind as the cause of diseases , the astrologers regard the motion of planets as the cause, those dealing with spiritism and necromancy regard the possession by evil spirits as the cause while sages consider the past misdeeds the cause of diseases.'

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Generosity of God in the Gītā

udārā ye sṛṣtau sahita mamatā pāśanihatā
ataste saṁyātā janimaraṇa duḥkheṣu satatam ।
vinā svārthaṁ kāmaṁ svasakala janānāṁ hitakaro
bhāvanekaḥ kṛṣṇā stri bhuvana yudāro varatamaḥ ॥

Arjuna having sacrificed prosperity (in the form of one akṣauhiṇī armed Nārāyaṇī army consisting of 1,09,350 foot soldiers, 65,610 horses, 21,870 chariots and 21,870 elephants) accepted Lord Kṛṣṇa with the result that he received both Lord Kṛṣṇa as well as prosperity. The Lord accepted the petty job of the chariot driver for Arjuna in the Pāṇḍva army, seven akṣauhiṇī in number (1/21). How generous the Lord is Who inspite of being the Lord and Sustainer of infinite creations manifests Himself in the human garb for devotees! (4/6). Even the seeker of equanimity transcends the fruit of action

performed with some interested motive as laid down in the Vedas (6/44). The yogī who is established in equanimity transcends all the rewards of meritorious deeds of the study of the Vedas, of saerifices, of austerites and of charities (8/28). How generous the Lord is that He holds such a striver in high esteem whose mere aim is to attain equanimity!

In fact the distressed and the seeker of wealth are not virtuous. But it is God's special generosity that He considers every one, who is engaged in His devotion in any way, virtuous, (7/18).

Generally the worldly people pretend to be virtuous in order to win the respect of other persons and to make them their disciples. But the Lord is very generous because He stabilizes the faith of a devotee in the god whom he worships with reverence and also awards him the desired fruits for his worship (7/21-22).

Whatever entity a man thinks of at the time of death when he leaves the body, that alone does he attain (8/6). It shows God's boundless generosity because a man can attain God if he thinks of Him at the time of death in the same way as sage Bharata became a deer because at the time of death he thought of the deer.

All the worlds including that of Brahmā, the creator are subject to return and to follow the cycle of birth and death, but on attaining Him there is no return (rebirth 8/16). It also shows God's great generosity.

God provides gain to those who worship Him with exclusive devotion (9/22), whether the gain is mundane or spiritual. He personally attends to their needs and the needs of their family and also provides security to them. But there is one

uncommon factor in his generosity that He provides gain and security of those materials which are for their welfare viz-by which they do not get entangled in the mundane. For example He did not let sage Nārada get married because it was not for his welfare. God provides gain to a person even if he does not desire it, if it does not conduce him to ruin. First Dhruva worshipped God with an interested motive. But by worship his desire to reap the fruit of his meritorious deed came to an end. Yet God offered him kingdom for thirty six thousand years and then the higher region known as Dhruva Loka. Thus He provides not only the spiritual gain but also mundane gain if it is for his good.

God accepts the pious offering of a devotee even if it is a fruit or a leaf or a flower or water (9/26). He even sells Himself for His devotee. How generous He is!

All the people don't gain power, position and pelf equally, they gain them according to their talent and capacity etc. But by God's grace even the man of the most sinful conduct can worship Him, can regard Him as his own and can attain Him (9/30-31).

God bestows upon his devotees, who remain engrossed in His devotion and His divine sport, wisdom which is difficult to be gained even by the seekers of knowledge (10/11). How generous He is!

When Arjuna puts a question to Lord Kṛṣṇa expecting a brief reply, He gives a detailed reply. Arjuna prays to Him to show him His Eternal Form (11/3), but the Lord shows him His Divine Form as well as terrific and very terrific imperishable Cosmic-Form. If Arjuna had not been afraid and bewildered on seeing His very terrific Form, the Lord would have shown him

several other Forms. How much generous He is!

Those who worship the Absolute, having known Him in truth by devotion enter into Him (18/55). But those who worship God with attributes with exclusive devotion see Him, know Him in reality and attain Him (11/54). The Lord delivers those devotees from the ocean of mortal world whose minds are fixed on Him (12/7). How much generous He is to His devotees!

The Imperishable Eternal State which is attained by leading a secluded life in meditation and trance etc. is suddenly attained by God's grace by performing all the mundane duties (18/51-56). God liberates the devotee who takes refuge in Him from all sins (18/66). All this reveals God's great generosity.

He who preaches the most profound gospel of the Gītā among His devotees and propagates it among them, attains Him. There is none among men as dear to Him as he. If a devotee can't preach and propagate His gospel, but merely studies it, He is worshipped by wisdom-sacrifice. He who can't even study it, only hears it with reverence, with an uncarping spirit, attains Him after death (18/68-71). How can this generosity of the Lord be expressed in words?

Whether a man is a believer or a non-believer, whether he supports or refutes His existence, the articles created by Him support him and fulfil his needs. The earth supports him and he uses it as latrines and urinals and even may kick it, yet it never minds his imprudence. Water quenches his thirst, fire provides light, heat to him and digests four kinds of food. He breathes air and ether provides opportunity for his growth. How generous He Himself should be when even the objects created by Him are so generous!

A citizen has to pay for the water supplied by the Municipality but there is no tax (payment) for the water supply from rivers. He has to pay for the electricity consumed, but he has not to make any payment for the light and heat of the moon, the sun and fire.

God has bestowed upon him this human body and other materials in such a generous manner that they appear to him to be his own. If he regards God's materials as his own, it is misuse of His generosity.

God does not hold the view that He should lead only a believer to salvation. But He wants every one to act according to His ordinance otherwise he will be ruined (3/32). If a person instead of having belief in Him, has belief in His ordinance, it will lead him to salvation. But if he has belief both in Him and in His ordinance, He will offer Himself to him. It means that belief in God conduces to devotion (love) while belief in His ordiance conduces to salvation.

In fact disbelief in God or disbelief in His ordinance is thanklessness. The reason is that a person attains perfection by His grace only whatever spiritual discipline he may follow. All the objects and means such as the world, the soul, the scriptures and the ordinance etc., all belong to God.

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11– God's Justice and Compassion in the Gita

saṁsāre yo dayālušca nyāya kārī bhaḃenna saḥ ।
kṛṣṇe dayālutā caiva vartete nyāya kāritā ॥

Where justice is administered, there can't be compassion and where compassion is taken on any one, there can't be

justice. The reason is that while administering justice a man is awarded or punished for his virtuous or evil deeds, while by taking compassion on him his crimes are excused and he is not punished. It means that justice and compassion are contradictory to each other. Then how can God be just and compassionate? This question arises only if he who frames rules (ordinances) is cruel. But if the framer of rules is compassionate, his rules will be full of justice and compassion. God is the disinterested friend of all beings (5/29); therefore the rules framed by Him are full of justice and compassion.

Lord Kṛṣṇa declares in the Gītā that thinking of whatever entity a man leaves the body at the time of death, that and that alone he attains (8/6). Though this is His impartial justice yet it is full of compassion. The reason is that if he leaves the body by thinking of a dog, he becomes a dog, but if he thinks of God, he attains Him. It means that he has to pay the same price for attaining God as he has to pay for becoming a dog. Thus God's law is full of not only justice but also great compassion.

If a virtuous person engaged in spiritual practice leaves the body, he attains God. similarly if the person of the most sinful conduct thinks of God because of any factor at the time of death while leaving the body, he attains God (8/5). How much compassin and justice of God it reveals!

The Lord declares, "Even if a man of the most sinful conduct worships Me with exclusive devotion, he must be reckoned as righteous, for he has rightly resolved. Soon he becomes a man of rightousness and obtains lasting peace" (9/30-31). When even the man of the most sinful conduct can become a devotee and can obtain lasting peace, it means that even a devotee can become a man of sinful conduct and have a down fall. But

God's law is full of compassion. So a man of sinful conduct can attain salvation but His devotee never has a downfall (9/31). Thus He is just as well as compassionate.

Here a question arises if a devotee has no downfall, why Lord Kṛṣṇa says to His devotee, Arjuna, "If from egoism you will not listen to Me, you will have a downfall." The answer is that if a devotee out of egoism does not obey the Lord, he no more remains a devotee and he has a downfall (18/58). But it is impossible that a devotee should not obey the Lord. The Lord gives a threatening to Arjuna. In fact Arjuna obeys Him and has no downfall (18/73).

It's God's justice that He sends the persons who perform virtuous deeds to heaven etc. while it is His compassion to purify them by enabling them to reap the fruit of their virtuous deeds. Similarly it is His justice to hurl the evil doers into hells and to give them eighty four lac forms of lives and it is His compassion to purify them by enabling them to reap the fruit of their misdeeds and to attract them towards Him. A person suffers from some deadly disease for a long time. After his recovery from the disease he takes interest in God's story and the chanting of His name. It is God's justice that the person has to suffer in order to reap the fruit of his past misdeeds and it is His compassion that he starts taking interest in God.

A person reaps the fruit of his sinful and unjust acts in the form of imprisonment, fine and other punishments. It is God's justice. But the thought, that if he did not commit the sin, he would not be punished, is God's compassion.

It is His justice that He creates favourable and unfavourable circumstances according to one's virtuous and evil deeds and it is His compassion that He leads him to salvation if he

remains equanimous in favourable and unfavourable circumstances.

Question:- It is mentioned in the scriptures that if God wants to take a person to higher regions, He causes him to do virtuous deeds; but if He wants to hurl him into lower regions, He causes him to do evil deeds. (kauṣītaki 3/8). This is His partiality and uneven-mindedness. How is He just and compassionate?

Answer:- The scriptures don't mean to offer people higher or lower regions by causing them to do virtuous or evil deeds, But they mean that God purifies them by enabling them to reap the fruit of their deeds, He creates circumstances and also intellect in him accordingly. If a businessman has to make a profit, because of his past virtuous deeds, God creates favourable circumstances and provides him with the intellect that he buys the commodity when it is cheap and sells it when prices are high. Thus he incurs profit both in purchase and sale. On the contary if he has to sustain loss according to his past evil deeds, God creates unfavourable circumstances and moulds his intellect that he buys the commodity at a high price and sells it cheap. So he sustains loss both in purchase and sale. It is God's justice that a person has to incur profit or loss according to his past actions. But it is His compassion that He creates circumstances and provides him with the intellect in order to liberate him from the bondage of his virtuous and evil deeds.

If He causes the people to do virtuous and evil deeds and to send them to higher and lower regions it means that it can't be proved that He is just and compassionate. It can also not be proved that He is equally the disinterested friend of all beings

Prescription and prohibition ordained by the scriptures will not be applicable to man. The sermons preached by preceptors, saints and great soul will go in vain. Discrimination which guides a man to perform virtuous deeds but not to perform evil deeds will prove futile. Moreover a man's freedom to attain salvation by following the spiritual discipline will have no meaning if he is not free in performing actions

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12–God's Manifestation in Different Forms in the Gita

Sva bhakta bhâvena pariplutena bhaktasya cajñâparipâlakena ।
svakaṁ hi kṛṣṇena rathasthitena vibhinna rūpaṁ prakaṭīkṛtaṁ ca ॥

When God incarnates, He is not revealed to all (7/25). But by His grace He reveals Himself to Arjuna in several forms because of his sentiment of devotion.

God acts and shoulders the responsibilty according to the sentiments of His devotees. He reveals Himself as 'a chariot-driver' before Arjuna in order to prove that He is under the authority of His devotees (1/21-24).

When a man finds himself in a dilemma about what ought to be done and what ought not to be done or what is real and what is unreal, God guides him. To prove this point God revealed Himself as 'a preceptor' before Arjuna whose mind was confused as to his duty and who took refuge in Him (2/7).

God reveals Himself as 'an ideal person' in the third chapter in order to set a good example to the people in general so that they may also perform their duty according to their social order and stage of life. (3/22-24)

He reveals Himself as 'God' in the fourth chapter to explain

that He does not deviate from His Godliness whether He creates the beings of the entire universe according to their past deeds, whether He preaches the gospel to the sun-god, whether as an incarnation He establishes righteousness by protecting the virtuous and by destroying the evil doers, whether He obeys the parents as a son, whether He becomes the Lord of all beings (4/6).

By declaring that He is the enjoyer of all sacrifices and austerities, the Lord of all the worlds and the disinterested friend of all beings, He glorifies Himself for the welfare of Arjuna and other human beings. Thus He reveals Himself as the Lord of all the worlds' (5/29).

For the devotees who meditate on God, it is a must that they should behold only God in what so ever comes to their minds during meditation. Then their minds can remain engrossed in Him. This is His revelation before Arjuna in the 'All-Pervasive Form' (6/30).

The Lord pervades the entire universe like clusters of yarn beads on a thread; He is the eternal seed of all beings and He is the Absolute, the soul, the matter, the creator, Brahmā and the unmanifest Divinity. Thus He reveals Himself in 'His integral Being' (i.e. all is God) (7/29-30).

If is difficult to meditate on God Who is endowed with attributes and is formless and also Who is attributeless and formless without the power of Yoga, but He is easily attainable to those who worship Him with exclusive devotion. In order to explain this point He reveals Himself as 'The Easily Attainable One' (8/14).

He is the Father, the Mother, the Grand father, the Goal, the Supporter, the Abode, the Seed etc. viz He is the evolute as well

as the cause and He is the real as well as the unreal etc. In order to explain this fact He reveals Himself before Arjuna as 'Existence and Non-Existence' (9/19).

He is the beginning, the middle and the end of all beings and creations, He is the seed of all beings; whatever glory or beauty or transcendence a striver perceives is His— to tell these facts He manifests Himself before Arjuna in the form of 'Supremacy' (10/41-42).

In order to explain the point that He stands supporting the entire universe with a single fragment of Himself, He bestows upon Arjuna divine vision and reveals Himself in His 'Cosmic-Form' (11/5-8)

Those who exclusively depending on Him, surrendering all actions to Him, constantly meditating on Him, worship Him (God with attributes and form) are very soon delivered from the ocean of worldly existence. In order to tell this fact He reveals Himself as a Deliverer' (Saviour) (12/7).

A man remains imperfect by knowing all the subjects (topics) of the world. But if he knows Him in reality, nothing remains to be known and he becomes perfect. In order to tell this fact He in the thirteenth chapter reveals Himself as the 'Worth Knowing Reality' (13/12-18).

He is the Lord of Nature of which the modes of goodness, of passion and of ignorance are born; He creates the entire universe at the beginning of creation. He is the abode (ground) of Brahman (the Absolute), of immortality, of Sanātana Dharma (eternal righteousness) and of unending absolute bliss. To explain it He reveals Himself before Arjuna as the 'Primal Person' (15/17-19).

In order to explain that all the demoniac traits such as

hypocrisy, arrogance and pride are not His, they are man-made, while the good traits such as fearlessness, nonviolence, truth, compassion, forgiveness etc. are His and they conduce a person to attain Him. God reveals Himself in the form of 'Divine Traits' (16/1-3).

In order to explain the point that if there is any flaw in the performance of virtuous deeds such as sacrifice, penance and charity etc., it can be corrected by the utterance of the Divine-name. So in order to relate this fact God reveals Himself as 'Oṁ, Tat , Sat' (the three fold appellation of the Absolute) (17/23).

The Lord finally unfolds the secret of all secrets viz• He explains that the gist of all the spiritual disciplines – of Action, of Knowledge, of Devotion and of Meditation etc. is to seek refuge in Him alone. To narrate this fact He reveals Himself as 'Entire Refuge' (18/66).

It means that the more the devotion of a striver is enhanced to God, the more He reveals Himself according to his sentiment. This revelation enhances his sentiment, faith and belief in Him. This enhancement finally results in God-Realization. A striver should be on the alert that he should never deviate from the sentiment of exclusive devotion to Him.

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13–Dharma (Duty) in the Gita

Varṇe tu yasmin manujaḥ prajātas tatra tya kār yaṁ kathitaḥsvadharmaḥ ।
śāstreṇa tasmānniyataṁ hi karma kartavya mityatra vidhānamasti ॥

In the Gītā there is a special description of Dharma (duty). If the letters of the beginning and the end of the Gītā are

combined viz. from 'dharma kṣetre' (1/1) 'dhar' is taken and from 'matirmama' (18/78) 'ma' is taken and they are combined, the word 'Dharma' is formed. Therefore the whole Gītā comes within the limit of 'Dharma'

In the Gītā in the expressions 'kula dharmāḥ sanā tanāḥ' (1/40) and 'jāti dharmāḥ' (1/43), the term 'Dharma' stands for age-long family usages and traditions and caste customs. In the expressions 'dharma sammūḍha ce tāḥ' (2/7), 'svadharmam, dharmayāt' (2/31), 'dharmyaṁ, svadharmaṁ' (2/33) and 'sva dharmaḥ' (3/35, 18/47) etc. the term 'dharma' or 'sva dharma' stands for one's own duty according to one's social order ordained by the scriptures. In the expression 'trayīdharmam' the term 'dharma' stands for Vedic rituals. If all these duties (dharma) are performed scrupulously without expecting any reward, they lead to God-realization (18/45)

Performance of one's duty according to one's social order ordained by the scriptures is 'sva-dharma'. But what ever duty is prescribed for the members of other social orders is forbidden for him and so it is 'para dharma'. "One's own duty, though devoid of merit is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear" (3/35).

Besides the duty according to one's own social order, whatever other duty he receives, its performance is also 'sva dharma' (one's own duty). For example the study by a student, the teaching by a teacher and service by a servant and so on are their own duties. Performance of one's duty withut any interested motive leads him to God-Realization (18/45).

Serenity, self-restraint, austerity and forgiveness etc. are the natural duties of a Brāhmaṇa (the member of the priest class)

(18/42). Besides them study and teaching, offering and accepting charity etc. are also his own duty. Heroism and vigour etc. are the natural duties of a kṣatriya (a member of the warrior class) (18/43). Besides them any other duty received according to the circumstances is also his own duty. Agriculture, rearing of cows and trade are the duties of a Vaiśya (a member of the trading class) (18/44). Besides them performances of any other obligatory duty scrupulously is also his own duty. Service of other is the natural duty of a Śudra (18/44). Besides them performance of other actions thoroughly received by circumstances is also his own duty.

Lord Kṛṣṇa by His grace through the medium of Arjuna has conveyed the special message to all human beings, " Resigning all duties to Me, take refuge in Me alone. I shall liberate you from all sins, worry not." (18/66). It means that a person should carefully perform his duty according to his social order, stage of life and circumstances etc. This is what the Lord means by 'following the wheel of creation' (3/14-16). But he should not depend on them, he should depend only on God. The reason is that actually all those duties are not the duties of the self, they are the duties of the human body and so they are also actually others' duties.

The Lord in the Gītā has used the Term 'Dharma' for equanimity in the expression svalpamapyasya dharmasya' (little practice of this equanimity (2/40); for 'jñāna' (God is the root of the universe) and 'vijñāna' (there is nothing in the entire universe besides God) in the expression 'dharmasyāsya' (of this jñāna vijñāna) (9/3); and for the marks of the God-Realized devotee in the expression 'dharmyāmṛtaṁ (nectar of pious wisdom) (12/20). It means that 'equanimity' is

one's own 'Dharma' as it is an embodiment of God; 'jnāna' is one's own 'Dharma' as it con-duces a man to God -Realization and 'the marks of the God-Realized devotee' are also one's own duties because those marks are axiomatic.

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14-Sanātana (Eternal) Dharma in the Gītā

variṣṭho'khila dharmeṣu dharma eva sanātanaḥ ।
jāyante sarva dharmāstu śāśvato hi sanātanaḥ ॥

In the world mainly four Dharmas are prevalent. They are Sanātana, Muslim, Baudha and Christian. Millions of people follow each of them. There are also several sub-Dharmas out of them. Except the Sanātana Dharma each of the three religions were founded (started) by a person. The Muslim religion, the Baudha religion and the Christian religion were respectively founded by Mohammada Sahib, Gautama Budha and Jesus Christ. But the Sanātana Dharma like God is eternal. The Lord has declared this Dharma as His Own Being (14/27). When there is decay of this Dharma, God embodies Himself for its establishment (4/7-8). It means that He protects and establishes it rather than founds (originates) it. Arjuna also calls Lord Kṛṣṇa the protector of this eternal Dharma (11/18).

Sanātana Dharma was not founded by any person. But it can be called a discovery made by several sages because it is beginningless, endless and eternal. Actually all the other sects and religions are also born of it. So the different means of God. Realization mentioned in these religions for their followers are in fact the gifts of Sanātana Dharma. So if their ordinances are

followed without expecting any reward they will also undoubtedly lead to salvation *

In Sanātana Dharma a deeper thought has been given for salvation than other religions. All the doctrines of Sanātana Dharma are totally scientific and they lead a person to salvation.

All the means and rules mentioned in the Sanātana Dharma are also eternal. They are in vogue from times immemorial as Lord Kṛṣṇa declares the Discipline of Action immortal (4/1), the two paths of the world, the bright and the dark eternal (8/26). In the Gītā the Lord Himself has been addressed as eternal (11/28). Moreover the soul has been declared eternal (15/7), Dharma has been called eternal (14/27), the Supreme Goal (of God-Realization) has been mentioned eternal (18/56). It means that in Sanātana Dharma every thing is eternal, from times immemorial. All the Dharmas (religions) and their rules may be different outwardly but all of them lead to the same goal of God-Relization.

So long as strivers are attached to the mundane, there are differences in opinions and there are arguments and debates. But when they attain the Supreme Goal, there are no differences.

* Every Dharma involves–Ku-dharma, adharma and paradharma. The first includes diplomacy and the feeling of doing ill of others, the second includes cruel activities such as cattle-sacrifice for austerities etc and the third includes the performance of the duties of others which are forbidden for him. All these three are impediments to salvation. The Dharma which is followed by renouncing one's own selfishness and pride for the welfare of others leads to salvation.

Those who remain engaged in increasing the number of the followers of their own sect or religion are not the real seekers of the Supreme Goal. Such type of people want to win individual reverence and worship in the name of religion. The Gītā does not glorify any sect or religion but it glorifies the attainment of the Suprme Goal. According to the Gītā a believer in any religion by performing his duty without expecting any reward can attain the Supreme Goal. The Gītā holding the Sanātana Dharma in high esteem neither insists to follow any religion nor does it oppose it. Therefore the Gita is a universal book respected equally by all.

15–Astronomy in the Gītā

mahā pralaya par yantaṁ kāla cakraṁ prakīrtitam ।
kāla cakra vimo kṣārthaṁ śrī kṛṣṇaṁ śaraṇaṁ vraja ॥

Time plays an important role in astronomy. Lord Kṛṣṇa has called time His manifestation by declaring,"of reckoners I am time" (10/30). The time is calculated by the sun. The sun has been called His manifestation -"of the lumanaries I am the radiant Sun" (10/21).

There are twenty seven stars. The Lord has described stars by declaring 'I am the moon among the stars' (10/21). Two and a quarter stars make a zodiac sign. Thus there are twelve zodiac signs of twenty seven stars. The sun revolves on those twelve zodiac signs viz the sun stays on one zodiac sign for a month. The Lord has described the months by declaring, "of months I am Mārgaśīrṣa" (a month of the Hindu calendar approximating November (10/35). Two months constitute a season which has been described by the declaration "of seasons I am the flowery spring" (10/35). Three seasons constitute an 'Ayana' (solstice) (the path of the sun). Solstices are two in number – uttarāyaṇa

(northern path of the sun) and dakṣiṇāyana (southern path of the sun) which have been described in the twenty fourth and twenty fifth verses of the eighth chapter. These two ayanas (solstices) constitute a year. Lacs of years constitute a yuga * (an Age) which has been described by the Lord by declaring, "I am born age after age" (4/8). The time occupied by these four ages is called a Chatur yugī. A thousand 'Chaturyugis' constitute a day of Brahmā which is known as 'Sarga' the period of creation. Similarly a thousand 'Chaturyugis' constitute a night of Brahmā, known as dissolution (pralaya). They have been described from the seventeenth verse to the nineteenth verse of the eighth chapter. A hundred such years constitute the span of Brahmā's life. There is final Dissolution (Mahā pralaya) at the expiry of the life time of Brahmā in which every thing merges in God. The Lord has described this Final Dissolution in the ninth chapter (9/7). At the Final Dissolution only God Who is eternal without beginning or end remains. The Lord has described it by the expression, ' I am the inexhaustible Time" (10/33).

It means that astronomy functions upto Final Dissolution in the domain of Nature only. It does not function in God Who transcends Nature. So a human being should take refuge in God (Who is in the form of inexhaustible time) in order to be free from the cycle of mundane time or existence.

* The Satya yuga consists of seventeen lac twentyeight thousand years, the Tretā yuga consists of twelve lac ninty six thousand years, while the Dwāpara yuga and Kaliyuga consist of eight lac and sixty four thousand years and four lac and thirty two thousand years respectively.

16–Preceptor – Pupil Relationship in the Gītā

granthasya kṛṣṇasya kṛpā satāṁ ca sarvatrā sarveṣu ca vidyamānā ।
yāvanna tāṁ cbraddadhate manuṣyas tāvanna sākṣāt kurute sva bodham ॥

Arjuna accompained Lord Kṛṣṇa every time and was a close friend of His but He preached him the gospel of the Gītā only when the desire for salvation was aroused in him. So he asks, "Pray, tell me definitely how I can attain the Supreme Good' (2/7). When this desire is aroused in him, he accepts the pupil-preceptor relationship and prays to the Lord,"Do instruct me who have taken refuge in You; I am your disciple" (2/7). Thus Arjuna becomes His disciple in order to seek guidance rather than to continue the preceptor-pupil tradition. Similarly the Lord as a preceptor does not observe any formality of initiation of a sacred text to Arjuna. The reason is that there is no need of establishing the preceptor-pupil relationship for spiritual progress. Only a keen desire for salvation is a must. It is this burning desire which leads him to spiritual progress either by God's grace or by saints' discourses or by the study of the scriptures or by any other circumstances etc.

The Gītā does not glorify external ceremonies and changes as much as it glorfies sentiments, discrimination, Self-Realization, inquisitiveness and renunciation. If the Gītā had glorified external ceremonies, changes and the formal initiation of the pupil by the preceptor, it would have not been honoured by the followers of all sects and religions. It would have not been useful for the people of all religions and they would have not taken interest in its study, its teaching and

would have not reflected upon it. Only the followers of the particular religion whose external ceremonies it discussed would have glorified it. But the gospel of the Gītā is universal, for all human beings without any distinction of castes, creed and colour etc.

In the Gītā in the context of knowledge it is mentioned that a pupil should prostrate at the feet of his preceptor and should question him (4/34) and render service to him (13/7). The reason is that the striver following the Discipline of Knowledge may have the pride 'I am the Absolute'. So in order to warn him, it is mentioned that he must go to a God-Realized spiritual guide (preceptor). The pupil needs the preceptor only if he has no burning desire or he holds the opinion that he can't realize the goal without a preceptor. If a striver has a burning desire to attain the goal, he can neither be satisfied in any circumstances without attaining the goal, nor get entangled in any religion nor be proud of any speciality in him. Thus a striver's inquisitiveness (desire) is satisfied and he attains the goal by God's grace.

It is not generally seen that all initiated pupils gain wisdom. So it is not necessary that preceptor-pupil relationship should be accepted. A striver having a burning desire gains wisdom from some one withut a preceptor. For such a striver God sends great saints such as Śuka deo etc (as spiritual guide) to guide him in dream.

Without one's own inquisitiveness and desire a striver can't gain knowledge even by accepting the preceptor-pupil relationship. It is his inquisitiveness, faith and belief which enable him to retain that knowledge. The Lord declares, "A man full of faith attains knowledge" (4/39). It means that it is

not formal preceptor-pupil relationship but inquisitiveness (longing) which conduces a striver to gain knowledge.

A pupil can derive benefit from a God-Realized preceptor only if he has faith and belief in him. Otherwise even God Himself can't lead him to salvation. Lord Kṛṣṇa Himself went to Duryodhana and preached him the sermon for peace-treaty but all in vain. So without faith in the Lord Duryodhana could not derive any benfit out of the Lord's sermon. So a striver's own faith or belief leads him to salvation. Therefore the Lord in the Gītā declares, "let a man raise himself by his own self" (6/5)

In the Discipline of Knowledge in the Gītā there is mention of the need of the preceptor but there is no mention in the Disciplines of Action and knowledge. The reason is that when a man because of any incident or circumstances etc. realizes that selfishness does not serve any purpose, it is not humanitarian but beastly mentality, he renounces his selfishness and desires. He starts rendering service to others without any interested motive and attains self-realization. The Lord Himself declares," He through the prolonged practice of Karma yoga automatically sees the light of truth in the self in course of Time" (4/38).

There is an uncommon power which conducts the entire creation. When a man has faith in that power, he starts following the spiritual path. God Himself dispels the darkness born of ignorance of such devotees (10/11) and He Himself delivers them from the ocean of worldy existence (12/7).

God is so singularly generous and compassionate that by His grace even a non-believer or an atheist can gain knowledge if he has a keen desire.

In fact a preceptor is not a person but an essence (guidance)

which guides us to gain knowledge and to realize our aim. That essence exists in the hearts of all human beings. That essence can be revealed by a person or by the scriptures etc. which should be regarded as a preceptor by us.

In fact God is the preceptor of the entire universe because all knowledge or enlightenment comes only from Him either directly or through a person (preceptor) or through the scriptures. He is the root of all. The Lord in the Gītā declares, " I am the prime cause (source) in evey respect of gods and the great seers (viz their creator, sustainer and preceptor)" (10/2). Arjuna while eulogizing the cosmic Form of God says, "You are the greatest of the great" (11/37); "The greatest preceptor" (11/43). So a striver need not go any where in search of a preceptor. He should start following the spiritual path by saluting Lord Kṛṣṇa , the world-preceptor and by following the gospel of the Gītā which contains divine words emanating from His lips. If He feels that' a preceptor (spiritual guide) is necessary, He Himself will bring him face to face with a preceptor because He declares "I bring full security and personally attend to the needs of My devotees" (9/22).

17– The Gītā and the Vedas

yasya niḥsvasitā vedā yasya vai mārga darśakāḥ।
sa kṛṣṇaḥ svasva rūpāṅs tān svayaṁ khaṇḍayate katham ॥

The term 'Veda' stands for knowledge which is useful not only for the mundane affairs but also for salvation. That knowledge in the world is known in the form of four Vedas- Ṛk, Yajus, Sāma and Atharva. The Vedas are the root of all the knowledge which is received through the Purāṇās (18 historical records), jurisprudence and the history etc. and also through different religions. So no one can criticize that

knowledge. If any one criticizes it, it means that he criticizes himself.

Lord Kṛṣṇa in the Gītā holds the Vedas in high esteem. According to Him the ordinances and rules of all the mundane and spiritual activities are known by the Vedas. He declares, "Action has its origin in the Vedas" (3/15); "Many such forms of sacrifice have been spread out in the store house of the Vedas" (4/32); "I am Ṛk , Sāma and yajus" (9/17); "of the Veda I am the Śāma,, (10/22); "Among the Vedic hymns I am Gāyatri (the mother of the Vedas) (10/35); "I am the only object worth knowing through the Vedas; I alone am the father of Vedānta and the knower of the Vedas too" (15/15); "I am known as the Supreme Person in the world as well as in the Vedas" (15/18).

In the Gītā in the few verses given below it seems that the Vedas have been condemned— 'utterance of flowery speech' (having no real merit) (2/42); ,devoted to the letter of the Vedas' (worldly desires) (2/42); 'recommending many rituals of various kinds and who are deeply attached to pleasure and worldly power' (2/43); 'the Vedas thus deal with the evolutes of the three modes of Nature' (viz worldly enjoyments and the means of attaining them) (2/45); 'even the seeker of enlightenment on yoga (even mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas' (6/44); 'the yogi knowing the profound truth (spiritual practice leading to God-Realization) transcends the fruits of meritorious deeds attached to the study of the Vedas etc. (8/28); 'devoted to the ritual with interested motive recommended by the three Vedas (as the means of attaining heavenly bliss) and seeking worldly enjoyments they repeatedly go and come' (9/21). But actually

the Vedas have not been condemned but it is the interested motive which has been condemned because it leads to the cycle of birth and death and to bondage.

When the Lord declares that His cosmic Form or Four-armed Form can not be seen by the study of the Vedas (11/48,53), He means to say that He can not be seen by mere study of the Vedas, but by exclusive devotion. But if the Vedas are studied by thinking their study as obedience to God, without any interested motive in order to please Him, by His grace He can be seen. The reason is that He attaches importance to devotion rather than to actions.

The Veda is the scriptural-mother who rears all persons equally. So she has devised means for both mundane and spiritual attainments for her children according to their tastes and interests. No son would ever like to condemn and dishonour his mother. Lord Kṛṣṇa in the Gītā has declared the Vedas as His own self. So how can He condemn and dishonour His own self? And how can His own self be condemned by Him?

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18–Social Order (Verṇa) (Jāti) in the Gītā

janmanā manyate jātiḥ karmaṇā manyate kṛtiḥ।
tasmāt svakīya kartavyaṁ prayatnataḥ ॥
∧ pālaniyaṁ

Contact with the modes of nature and actions is reesponsible for the birth of this soul in good and evil wombs (13/21; 14/16, 18). The attachment to the modes and their evolutes and the past actions decide the nature of a man's

rebirth. The Lord declares in the Gītā, "The four social orders (the Brahmaṇa, the Kṣtriya, the Vaiśya and the Śūdra) were created by Me classifying them according to the mode of nature and actions" (4/13). So the Gītā accepts the social order according to their birth.

The term 'Jāti' is framed from the root janī prādurbhāve'. So 'jāti' (varṇa) (social order) is decided by birth rather than by actions. But the social order is protected by 'kṛti' (action) whose root is 'kṛ'.

God has divided the duties of the four social orders (Brāhmaṇas, Kṣtriyas, Vaiśyas, and Śudras) according to their birth. A person has to perform his duty to the social order he belongs to according to the ordinance of the scriptures. It is 'Sva dharma' (one's own duty) for him while the duty prescribed for the members of other social orders is 'para dharma' (duty of others) because it is forbidden for him. As performance of religious sacrifice for fees and taking charity are 'sva dharma' for a Brahmaṇa (a member of the priest class) while they are 'para dharma' for the members of other three social orders; so does Death while performing one's own duty lead to blessedness while another's duty is fraught with fear (3/35) (fear in the form of birth and death). Arjuna is a members of the warrior class. So it is his own duty to wage war. Therefore the Lord very plainly says to Arjuna, "There is nothing more welcome for a man of the warrior class than a righteous war" (2/31); and, "if you don't wage this righteous war, then shirking your duty and forfeiting your honour, you will incur sin" (2/33).

In the Gītā the Lord laying great emphasis on the performance of one's duty according to one's social order declares, "A man scrupulously engaged in his own duty

without expecting any reward attains perfection" (3/19; 18/45); and "Man attains perfection by worshipping God through his own natural duty" (18/46). God is worshipped with pure and holy materials. One's own duty is pure and holy while the duty of another is impure and profane. So worship of God through one's own duty leads to perfection while His worship through the duty of other leads to ruin. The Lord calls it one's innate duty because it is inborn and natural. The Lord Himself has decided the innate duties of the four social orders (18/42-44) and by performing them a man does not incur sin (18/47). A member of the warrior class by killing persons in the unsolicited righteous war incurs no sin because it is his innate duty or dained by the scriptures.

A man by performing his prescribed duty protects his social order but by performing the duties of others there ensues an intermixture and confusion in social orders. The Lord for Himself declares, "If I did not perform action, I should prove to be the cause of confusion in the social order and of the destruction (downfall) of people" (3/23-24). Therefore the person who does not perform his duty according to his social order but constantly remains indulged in sensual enjoyments having acccumulated wealth and power by unrighteous means, lives in vain (3/16).

Every person should protect his own social order through the performance of his duty. For this there are five important factors:—

(1) *Marriage*:- Marriage should be arranged in one's own social order, otherwise because of the intermixture of the menstrual excretion and semen of the female and male members of different social orders, there will ensue an intermixture of

castes in the off spring born of them. Such off spring will have no faith in their ancestors. So they will not offer food and water in honour of their manes. Even if they offer it because of the adverse public opinion against them, it will not be received by their manes, and the manes will fall (1/42). The Gītā declares that he who having cast aside the ordinances of the scriptures acts according to his own sweet will, attains neither perfection (in the form of purity of the inner sense) nor happiness nor the Supreme Goal (16/23). So let the scriptures be the guide in deciding what ought to be done and what aught not to be done (16/24).

(2) *Food*:—Food should also be eaten according to the standard of one's own social order. A member of the labour class can eat onion and garlic but they are forbidden for the member of the priest class. If we dine with the members of other social orders, they will not accept our purity, but their impurity will definitely affect us. So a man should take meals according to his own social order.

(3) *Dress*:—By blindly following the western fashions we have lost our own dress. Generally people of all social orders have lost their own dress and there is an intermixture in their dresses. So a person should maintain his own dress.

(4) *Language*:—There is nothing wrong in learning other languages and scripts. But change in dress, dishes and daily routine etc. accroding to the people of that language is wrong. We should learn English but we should not be English. Having known other languages also we should use our own language in conversation etc.

(5) *Profession*:—A man should follow the profession according to his own social order. The Gītā has prescribed the

duties of the members of four social orders – the priest class, the warrior class, the trading class and the labour – class (18/42-44).

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19–Four Stage of Life (Āśrama) in the Gita

yathā sarveṣu śāstreṣu proktāścatvāra āśramāḥ ।
gītayā na tathā proktāḥ saṁkete naiva darśitāḥ ॥

In the Gītā there is a clear description of the four social orders – priest class, warrior class, mercantile class and labour class as 'The four social orders were created by Me'. (4/13); 'The duties of Brāhmaṇas, Kṣtriyas, Vaiśyas and Śūdras have been divided according to their inborn qualities' (18/41) and so on. But there is no such clear description of the four stages of life-celibacy, house hold, retired order and renounced order. Their description is secondary in the form of a signal as:—

(1) Desiring that Supreme Goal (God-Realization) the celibates practise continence (8/11). there is mention of celibacy.

(2) He who enjoys gifts himself without giving to others their share, is undoubted a thief (3/12); and 'Those sinners who cook for the sake of nourishing their body alone eat only sin' (3/13). It can be applicable to the house holders.

(3) 'Some offer sacrifice in the form of austerites'. It may show retired order.

(4) 'He who has abandoned all possessions' (4/21). It signals renounced order.

In the Gītā the reason for the clear description of the social orders and the description of the stage of life in the form of signals is that it was the context of war in which Arjuna had to fight as a warrior. So there is a more detailed descriptionof the duty of the members of the warrior class than those of the three classes.

Secondly in the scriptures it is mentioned that a person should change the stage or order of life so that he may attain the final goal. But the Gītā holds the opinion that a man can attain the Supreme Goal (God-Realization) in all circumstances, social orders and stages of life without changing them, by performing his duty. Not only this but even the terrible action of participation in the war may lead a member of the warrior class to salvation. So far as salvation is concerned, the change in the stage of life does not make any difference. The difference in the social orders is important only for the performance of one's own duty. So the Lord has clearly described the four social orders. The description of the stages of life also comes within it. From this view point also there is no need of the independent description of the stages of life.

20–Duty of Soldiers in the Gītā

Indian education teaches us that a man should never be unmanly, faint hearted, cowardly and negligent of his duty even in the least. But he should remain enthusiastic and dutiful in all circumstances. In the twenty sixth verse of the eighteenth chapter while mentioning the marks of the good (Sāttvika) agent, the Lord mentions six factors – attachment and egoistic notion which are to be renounced, firmness and

vigour which are to be possessed, and success and failure in which he remains unswayed. Out of these six factors firmness and vigour are important. A man should be firm in whatsoever duty he is entrusted with and he should perform it with vigour and promptness.

Like a mountain a soldier shold remain immovable in performing his duty. He should not in the least deviate from his path even in the most unfavourable circumstances. The reason is that the body is decaying every moment and he himself is immortal (2/23-25). So a soldier should never be afraid of death. Secondly death while performing one's duty leads to salvation. The Lord declares "Even death in the performance of one's duty brings blessedness" (3/35). But deviation from one's own duty conduces him to fear viz. he who deviates from his duty is slighted and insulted here and meets with an evil destiny here after (3/35). Therefore a soldier should fight very enthusiastically in an unsolicited war. There is nothing more welcome to a member of the warrior class than righteous war. Therefore those soldiers who get such an unsolicited opportunity for war, are indeed very lucky (2/31-32).

A person should perform his duty very enthusiastically without caring whether he achieves success or meets with failure. The fact is that both success and failure result in success for the person who performs his duty enthusiastically. The reason is that for such a person success and failure are immaterial, and mundane success or failure is indeed failure only. When Khudi Ram Bose was going to be hanged, he gained in weight because he was thinking of performing his duty rather than of success or failure.

The Indian soldiers fought so enthusiastically on the war

front that they went on killing the enemies even when they were beheaded. Injuries, wounds and pain can't discourage brave soldiers. They are rather encouraged because they derive happiness through the performance of their duty. Enthusiasm of such brave soliders leaves an impression on other soldiers and even cowardly soldiers are inspired and encouraged by them.

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21–Divine Powers in the Gītā

ādyā guṇamayī daivī tathānyā divya cinmayī ।
yoga māyeti ca proktā gītāyaṁ pañca śaktayaḥ ॥

In the Gītā there is description of five divine powers:—

(1) *Mūla prakṛti (Primordial Nature)*:— At the time of Final Dissolution all beings enter this Primordial Nature viz merge in it (9/7) and at the beginning of creation God wielding this Primordial Nature brings them forth again according to their nature (9/8); God as supervisor, Nature brings forth the whole creation (9/10). The Lord also declares, "My Primordial Nature is the womb of all creatures and in that womb I place the seed of all life" (14/3), and "Nature is the conceiving mother while I am the seed giving Father" (14/4).

(2) *Divya cinmaya śakti (spiritual power)*:— When God mainfests Himself in human form etc., He keeps this spiritual power under control. It is by this spiritual power that He stages the drama of conjugal love in order to provide bliss to his devotees. It is because of this power that God's body even when He incarnates is spiritual. The Lord declares,"I manifest

Myself keeping the spiritual power under control" (4/6).

(3) *Yoga māyā śakti (divine potency)*:— Ordinary ignorant folk deluded by this divine potency slight God by regarding Him as an ordinary man. It is this potency which deludes even Brahmā, the creator. The Lord has mentioned this potency in – 'I manifest Myself through My divine potency' (4/6) and 'veiled by My divine potency I am not manifest to all' (7/25).

(4) *Daivī Prakṛti (Divine traits or nature)*:— The term 'daiva' stands for God. Those who possess this divine nature possess divine traits such as compassion, forgiveness and non-violence etc. 'The great souls embracing this divine nature worship God constantly knowing Him as the imperishable' (9/13). It has been described in the sixteenth chapter as 'divine nature' (16/3,5). A man being a fragment of God automatically possesses divine traits. But so long as he has a disinclinaton for God, these divine traits remain veiled. But when he has an inclination for God, these divine traits are revealed in him.

(5) *Guṇa mayī māyā (veil or divine illusion of the modes of Nature)*:— This veil or divine illusion is mundane consisting of the three modes of Nature – goodness, passion and ignorance. The more a man is connected with it, regards himself as its master and wants to derive pleasure out of it, the more he is deluded, becomes a slave to it and gets entangled in it. The Lord has called it by different names – Prakṛti (Nature) (3/27, 29,; 13/19-21, 23, 29, 34; 14/5); lower Nature (7/4-5); divine illusion consisting of the three modes (7/14-15); illusive power (18/61) and unmanifested (13/5). For those who identify themselves with this divine illusion and are attached to it, it becomes fiendish, demoniacal and delusive (9/12)

In fact Divine Power is one which is nothing but the

manifestation of God. It is through this power that God performs several duties as that of creation etc. and enacts different plays. The same power according to its duty or play has been given five different names as mentioned above.

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22–Divine Manifestations (glories) in the Gītā

proktāḥ kāraṇa rūpāśca saptame tu vibhūtayaḥ ।
kārya kāraṇa rūpāśca kṛṣṇena navame svayam ॥
daśame vyakti bhāvābhyāṁ sāra mukhyādibhiśca vai ।
svīyāḥ prabhāva rūpeṇa proktāḥ pañca daśe tathā ॥

Lord Kṛṣṇa in the Gītā has described His divine glories in the seventh, ninth, tenth and fifteenth chapters in order to explain to the strivers that in the entire creation there is nothing besides God.

The Lord in the seventh verse of the seventh chapter declares 'There is nothing else besides Me' (7/7) and then from the eighth to the twelfth verses He mentions His seventeen divine glories in the form of cause (root). The purpose of the Lord in describing His glories in this form is that the evolutes may possess different characteristics but it is not so in the cause. Word is the evolute of ether. The word can be in the form of letters or in the form of sound but ether, the cause remains the same. Similarly the world is an evolute of God Who is the cause.The worldly objects may be many but God is the same Who permeates all of them. Those who are attached to the worldly objects are bound but those who behold God pervading every where are not bound. They being detached

from the world realize 'All is God'.

In the ninth chapter from the sixteenth to the nineteenth verses Lord Kṛṣṇa has described His thirty seven glories in the form of cause and its evolutes. It means that what so ever – cause or its evolutes, the real or the unreal, eternal or transitory in the entire universe, is nothing but God Himself.

In the fourth and fifth verses of the tenth chapter the Lord has described twenty divine glories in the form of human traits while in the sixth verse He has described twenty five divine glories in the form of persons (seers etc). Then Arjuna puts the question, "In what particular forms should I constantly think of you?" In response to his question the Lord from the twentieth to the thirty eighth verses describes His eighty one glories. In the thirty ninth verse He mentions one divine glory declaring Himself to be the seed of the entire creation. It means that all human traits, persons and substratum etc. are nothing except God.

In the fifteenth chapter from the twelfth to the fifteenth verses the Lord has described His glories in the form of virtues and divinity. It means that whatever virtue or glory is seen in any thing or person is only God's.

In this way Lord Kṛṣṇa in these four chapters has described His one hundred and ninety four glories. The purpose of mentioning all these glories is that in the entire universe there is nothing except the manifestation of God. Therefore a striver should always think of Him only whatever object or person he is attracted to.

—The purpose of the Description of His Glories

People are generally attracted towards objects, incidents, circumstances and persons etc. because of their glory, beauty

or virtue etc. Whatever glory c r beauty is perceived in them is in fact God's . The reason is that the world is transitory and kaleido-scopic. So how can it possess any beauty or glory? Whatever beauty or glory is seen it it, is actually God's Who is the base and illuminator of the entire creation. But instead of beholding God, a man beholds the illusory beauty or glory of the world and is attracted towards it. But this is beastly rather than human mentality because God has bestowed upon human beings discrimination to distinguish the real from the unreal. Therefore he; deviating his mind from the assumed glory of the world, should divert it towards the real glory of God. So the Lord has mentioned His glories.

Thus a striver should only think of God when he is attracted by any beauty or glory or virtue or speciality because that is only God's. By doing so his thought for the world will change into thought for God.

A striver should not think of the number of glories or their importance or the books they are described in, with their difference. he should only think of their root, God. So the Lord declares, "Every such being as is glorious, brilliant or powerful, know that to have sprung from a spark of My splendour." (10/41) because Arjuna had the curiosity in what particular forms he should constantly think of Him (10/17). So the purpose of mentioning the divine glories is to enable a striver to think of Him only. We should think of God only in all His glories whether they are common or uncommon and whether we know them or don't know them. The Lord's purpose of describing the divine glories is to enable a striver to think of Him alone to know Him in reality and to establish his unfaltering devotion to Him. The Lord declares:—

'He who knows in reality this supreme divine glory and supernatural power of Mine gets established in Me through unfaltering devotion, of this there is no doubt' (10/7).

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Divine Nature of His Glories

Arjuna in the sixteenth verse of the tenth chapter and the Lord in the nineteenth and fourtieth verses of the tenth chapter have called God's glories as divine. The reason is that God Himself is Supremely divine. So all His glories are divine. But their divine nature is revealed to a striver only when he thinks of God only in all those glories by renouncing attachment to mundane pleasures.

23–The Vision of the Cosmic-Form in the Gītā

viśva rūpaṁ prabhorādraṣṭuṁ kṛpāpatrairhi śaktyate ।
yajñ ā diśādhanaiḥ kópi draṣṭuṁśakto na tat kvacit ॥

The Cosmic-Form which Lord Kṛṣṇa showed to Arjuna is not the reward of any spiritual practice. The Lord Himself declares, "I can not be seen in this form by the study of the Vedas or by rituals or by gifts, actions or austers penances" (11/48). God by His grace by blessing a person with the divine vision can show this Form. He says to Arjuna, "Being pleased with you I have shown you this Supreme Form by My Yoga power" (11/47). God declares that His four armed form can be seen by exclusive devotion (11/54), but His Cosmic- Form can't be seen by any other means except His grace. Arjuna prays to God humbly, "O Lord, if You think it possible for me to see Your

Cosmic-Form, show it to me' (11/4). So God by His grace shows this Form to inquisitive Arjuna because He like a kalpa tree, which yields anything desired, fulfils the desires of His devotees.

The Cosmic-Form which was shown to Kauśalya-mother, yaśodā-mother, Uttanka, Bhīṣma etc. was not very terrific as was the Form shown to Arjuna. Seeing this terrific Form Arjuna was terrified. Lord Kṛṣṇa also accepts this fact when He says, "No one has ever seen such Cosmic Form as I have shown you" (11/47). That Cosmic-Form is different from this world which is Kaleidoscopic. That Cosmic-Form is divine, imperishable and infinite while the world is insentient, perishable and finite. The Lord went on showing His Cosmic. Form which was very terrifice to Arjuna. Seeing that Arjuna's mind was confounded with fear, and he prayed to God, "I rejoice having seen Your wondrous Cosmic-Form. But my mind is tormented by fear having seen such a terrific Form. So reveal to me that divine form with four arms" (11/45-46). If Arjuna had not been termented by fear and had not prayed to the Lord to show him His four armed divine form, He would have revealed Himself in several other limitless more terrific forms.

Sañjaya also extols the Cosmic-Form of the Lord and says, "Recalling that most wondrous form of Lord Kṛṣṇa, great is my astonishment and I rejoice again and again" (18/77).

The Cosmic Form can not be seen by the vision of knowledge but it can be seen only by divine vision. The enlightened liberated soul by bestowing upon the striver the vision of knowledge can show this world in the form 'All is God', can cause him to attain Self-Realization but can't show

the Cosmic-Form. This form can be shown either by God or His representatives by bestowing upon strivers the divine vision. The Lord did not show this Cosmic-Form by blessing Arjuna with the vision of knowledge. But Arjuna saw His Cosmic-Form with the divine eyes bestowed upon him by the Lord. When Arjuna prayed to the Lord to show him His Cosmic-Form, the Lord ordered him to see His Cosmic-Form (11/5-7). But when Arjuna could not see it, the Lord said to him, "You can not see Me with these human eyes of yours. Therefore I vouchsafe to you the divine vision in order to enable you to see it" (11/8). With this divine vision Arjuna sees His Cosmic-Form . He says to the Lord, "O Lord, I behold within your body all gods and hosts of different brings....." (11/15) *

Sañjaya also says, "In the body of the God of gods Arjuna saw the whole universe" (11/13). The Lord also orders Arjuna to behold the entire creation within His body (11/7).

Thus we conclude that such divine Cosmic-Form can be seen neither by any spiritual practice nor by one's own power and talent nor by the vision of knowledge given to him by enlightened liberated souls, but that can be seen only by God's grace.

24–Creation in the Gītā

sṛṣṭis catur vidhā proktā tvā di saṁkalpajā prabhoḥ।
brahmajā cānnajā turyā kṣetra kṣetra jña yogajā ॥

* Arjuna also mentions the fact of his seeing the Cosmic-Form of God by the terms, paśyami, (11/16-17, 19); 'dṛṣṭvā' (11/20, 23-24, 45); 'dṛṣṭvaiva' (11/25); and 'Saṁdṛśyante' (11/27).

In the Gītā creation has been described in four ways which are as follows:—

(1) *Mahā sarga (New creation)*:— Brahmā, the creator and all beings are born at the time of New Creation. At the Final. Dissolution all beings according to the impressions of actions merge in Prakṛti with their causal bodies. Then Prakṛti with all those beings merges in God. When the actions of beings merged in Prakṛti being mature (ripe) are ready to bear fruit, then God resolves to become many from One (Taittirīya 2/6).So He controlling His Prakṛti creates Brahmā, * bodies of all beings and all the worlds. Acutally the bodies of all beings are created by Prakṛti. So the Lord has made two statements in the Gītā – "Wielding My Prakṛti (Nature) I send forth again and again all this multitude of beings" (9/7-8) and "Me as the Supervisor Nature brings forth the whole creation" (9/10).

The description of the New-creation in the Gītā has also occurred as follows:—

In the first verse of the fourth chapter when the Lord declares "I taught this immortal yoga (at the beginning of New creation) to sun god" and in the third verse also the "same ancient yoga (told at the beginning of New creation) has today been imparted to you by Me". In the thirteenth verse of the fourth chapter the mention of the creation of four social orders also denotes the times of new creation.

In the third verse of the eight chapter the mention of 'Visarga' (discharge of spirits) which brings forth the existence

*Sometimes God reveals Himself as Brahmā while sometimes the soul (spirit) because of its virtuous actions becomes Brahmā,

of beings is called karma (Action) – it denotes the time of New creation.

In the sixth verse of the tenth chapter there is description of the New creation when the Lord declares "Seven great seers, and their elders and fourteen Manus were born of My will and from them all these creatures in the world have descended."

In the third and the fourth verses of the fourteenth chapter the New-Creation has been described when the Lord declares that Prakṛti is the womb (the conceiving mother) while He is the seed giving father.

There is description of New creation in the twenty third verse of the seventeenth chapter when it is declared that Oṁ, Tat and Sat- this has been declared to be the triple designation of the Absolute. By that were created the Brāhmaṇas, the Vedas and sacrifices.

Again the Lord has described the New creation in the forty first verse of the eighteenth chapter by declaring that the duties of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śudras have been divided according to their inborn qualities.

(2) *Sarga (creation)*:— When Brahmā sleeps, there is dissolution and when he awakes there is creation. At the time of creation all beings with their subtle and causal bodies are born of the subtle body of Brahmā, while at the time of dissolution they all merge in it (8/18-19).

There is also description of creation in the tenth verse of the third chapter when the Lord declares "At the beginning of creation Brahmā created mankind."

[In the New creation God connects the soul (spirt) with the causal body – This is creation of all beings by Him. In creation, Brahmā, the creator connects the soul with the subtle body-

this is creation of beings by Brahmā]

(3) *The cycle of creation*:— First there is mental creation by Brahmā. Then a couple (man and woman with gross bodies is born. Then the creation starts by the union of the man and the woman. This is the cycle of creation. The Lord has mentioned this fact in the Gītā by declaring, "All beings are evolved from food, food is produced form rain, rain ensues from sacrifice, sacrifice is born of action, action has its origin in the Vedas and the Vedas proceed from the Imperishable (God). Therefore God Who is Omnipresent is the root of all" (3/14-15). Therefore either beings (creation) are born of God or of Brahmā or food (menstrual excretion and semen) viz whether it is the New Creation or creation or cycle of creation, God is the root of all of them. So the purpose of the description of this creation is that we should have an inclination to God Who is the root of all.

(4) *Union of Ksetra (Field) and Kṣetrajña (knower of the field)*:— The identity of the Self (Soul or Spirit) with bodies is the union of Kṣetra and Kṣetrajña. This is also known as the union of 'Prakṛti and Puruṣa' 'the insentient and the sentient' and 'lower and higher Nature'. Attachment of the spirit to physical (gross), subtle and causal bodies is known as Union. It is this union which is responsible for the birth of beings and then their death. (13/21). It is because of this union (attachement) that the spirit is connected with the causal body at the time of New creation, with the subte body at the time of creation and with the menstrual excretion and semen of parents in the cycle of creation.

This identify or attachment of the spirit to the body has been described in the sixth verse of the seventh chapter and the twenty first and the twenty sixth verses of the thirteenth chapter.

The purpose of the description of New creation, creation, cycle of creation and union of Kṣetra and Kṣetrajña is that there is an incessant relationship between spirit and God. But the spirit has to take birth and death because of its attachment to the body. This attachment is self made. If by renouncing this attachment this human being (spirit) has an inclination to God, he can attain Him under all circumstances.

• • • •

25–Destiny of Man (Soul) After Death in the Gītā

jīvānāṁ gatayo babv yo gītayā tu tridhā matā ।
dvi dhor dhvā hi dvidhā cādho madhyamaiketi pañcadhā ।।

In the Gītā predominatly there is the description of three destinies a man meets with after death. If he meets with death when Sattva (mode of goodness) is predominant, he goes to the pure worlds ((heaven etc.) (14/14, 18). If he dies when Tāmas (mode of ignorance) is predominent, he is born in the wombs of the deluded (insects and beasts etc) (14/15, 18). If he dies when Rājas (the mode of passion) predominates, he is born among those attached to action (14/15,18). Their detailed description is as follows:—

—Those Who Go to The Púre Worlds—

Two kinds of persons go to the pure worlds—

(1) *Those who have no return*:— (a) Those who proceed along the region of the deity presidig over the bright fort night and go to the world of Brahmā. There they at the time of Final-Dissolution merge in God with Brahmā viz are liberated (8/24).

(b) The enlightened, liberated souls get established in the Absolute, here with their bodies (5/19, 24-26).

(c) The devotees of God go to His Supreme Abode (8/21; 15/6);

(d) God embodies Himself for the destruction of the wicked (4/8). When these wicked persons are killed by Him, they merge in His body, because they die thinking of Him. The reason is that this is God's law that whoever, at the time of death, leaving the body, thinks of Him alone, attains Him, there is no doubt about it (8/5).

(2) *Those who return*:— (a) Those who perform meritorious deeds in order to enjoy heavenly pleasures proceed along the region of the deity presiding over the dark fortnight and go to the higher regions such as heaven etc. and there enjoy heavenly pleasures. On the exhaustion of thier merits they return to the world of mortals (8/25; 9/21)

(b) Those who are engaged in spiritual practice but whose mundane desires have not been destroyed totally, at the time of death deviate from their spiritual path and go to higher region such as hevean etc. There they enjoy celestial pleasures for a very long time. When they have an aversion to those pleasures, they return to the mortal world and are born in the house of the pure and prosperous (6/41).

—Those Who Go to the Lower Regions—

Two kinds of beings go to the lower regions:—

(1) *Those who go to eighty four lac forms of lives*:— Men (spirit) according to their sinful and evil deeds go to the

wombs of birds, beasts, insects and moths etc. and suffer there (16/19) *.

(2) *Those who go to hells*:— The men according to their sinful deeds are condemned to frightful hells such as 'Raurava' and 'Kumbhi pāka' etc. and suffer tortures there (16/16).

—Those Who Go to the Middle Regions*—

Six types of people (spirits) come to the middle region (human world)—

(1) *From higher regions such as heaven etc.*:— Those who go to the heaven etc. to enjoy heavenly pleasures, enjoy them there. On the exhaustion of Their meritorious deeds, they return to the middle region (human world). Again they perform virtuous deeds and go to heaven and again return (9/21). some of them having a dispassion for the world, realizing the self, are liberated while some others having an in inclination to God, being liberated from the bondage of the world, go to the Abode of God.

(2) *Those who have deviated from yoga*:— They having deviated from yoga because of their mundane desires go to higher region such as heaven etc. Having resided there for a long time they take birth in the house of pious and wealthy men. But those having no mundane desires are born in the

* The Lord declares that those persons who deviate from yoga go to the purer worlds and reside there for countless years (6/41); while the sinners are cast again and again into demoniacal wombs (16/19). It means that the former live at their place for a long tme while the latter's demoniacal wombs are changed.

* The purpose of giving this description in the end is that people from this region go to the higher and lower regions. If it had been described first (without describing the higher and lower regions), it might have not been clearly understood.

house of enlightened yogis (those who have attained perfection). The former because of their subtle mundane desire and luxuriant pleasures in the house of pious wealthy men are attached to pleasures. But inspite of attachment to pleasures because of the spiritual practice of the previous human birth they are attracted towards spirituality; and diligently taking up spiritual practice attains the supreme state (6/44-45). The latter by receiving spiritual atmosphere and guidance get engaged in the spiritual discipline and automatically gain the spiritual insight of the previous human birth. So by striving hard they attain God (6/43).

(3) Beings from the wombs of birds and beasts etc. and

(4) Beings from hells. Beings by God's causeless grace sometimes come to the human world. God by bestowing upon them this human body which may liberate them from the cycle of birth and death provides freedom to do what they want to do and to meet with any destiny. It means that by performing meritorious deeds they may go to higher regions such as heaven etc. (2/42-43; 7/20-22; 9/20) or by performing evil (sinful) deeds they can pave the way to eighty four lac forms of lives and hells (16/16, 19-20) or by renouncing their affinity for the insentient through discrimination they can be liberated (13/34) or by performing duty without any interested motive they can attain God (2/51; 5/12) or can attain Him by taking refuge in Him (18/56). Not only this, God Himself speedily delivers such devotees, who exclusively depend on Him,

from the ocean of worldly existence (12/7)*.

It means that all human beings are free either to attain the Supreme Peace or to have a downfall.

(5) *God-Realized souls*:— God-Realized souls by His will come to the human world as His representatives, in order to lead human beings to salvation. Their birth is different from other mortals who are forced to take birth according to their past deeds. They set up standards through their words and deeds for other common people (3/21). Having performed the assigned duty they again go to the Abode of God.

* (a) God out of His grace has created the higher regions such as heaven etc. in order to purify beings by enabling them to enjoy the fruit of their meritorious deeds so that they may attain Him. Similary He has created eighty four lac forms of lives and hells to purify beings of their sins by enabling them to reap the fruit of their sins so that they may attain Him. In the same way He has bestowed upon them human birth in order to enable them to reap the fruit of their good and evil deeds in the form of favourable and unfavourable circumstances so that they may attain Him. So God has given a human being full freedom to be free from the bondage of birth and death. So he can attain God during his life time. If he does not avail of this opportunity during his life time, at the time of death by thinking of Him he can attain Him.

(b) A man has to take birth because either he owes to others or others owe to him. But he can be free from this bondage of debt of virtuous and evil deeds by performing his duty for the welfare of others (4/23). Similarly he can be liberated from this bondage (sin) by discriminating the real from the unreal and getting established in the self (4/36). In the same way by taking refuge in God he can be free from all sins viz from the bondage of debt (18/66). Other beings except men are neither capable nor eligible to get rid of this bondage of debt, because they have neither the talent nor right to be free from it. It is only a human being who is totally free and powerful in being free from it.

(6) *Courtiers (Retinue) of God:*— When God embodies Himself for the protection of the virtuous and for the destruction of evil-doers (4/8), the permanent courtiers of His Abode also come to the human world as His companions. Here in this world they live with Him, dine with Him, play with Him and comfort Him. When He winds up the play of His human life and disappears, His courtiers also give up their human bodies and go to His abode with Him.

• • • •

26–Different Classes of Human Beings in the Gītā

sthiti bhāvānu sāreṇa vibhinnāḥ santi mānavāḥ।
teṣu bhavanti te dhanyāḥ prāptiṁ kurvanti ye hareḥ॥

The study of the Gītā reveals that human beings are divided into different classes according to their positions, sentiments, assumptions, conduct and spiritual discipline etc.

God according to the modes and actions of the past birth has divided human beings into four classes (social orders) (4/13) and the duties of the four social orders have been divided according to their inborn qualities (18/41-44). Out of those human beings there are persons who depend on God in order to attain salvation. According to their conduct the Lord has declared that there are seven kinds of persons who deserve His devotion. They are Brāhmaṇas (priest class), Kṣatriyas (warrior class), Vaiśyas (trading class) Śudras (labour class), women, those of inferior birth and vile sinners (9/30-33). According to their sentiments God has divided them into four classes– the seeker of wealth, the afflicted, the seeker of

knowledge and the men of wisdom (7/16). Those who worship God for acquisition of wealth , property, power, fame and other worldly possesions are seekers of wealth. Those who worship God while distressed, in order to get rid of mundane agony and adversity etc., are the afflicted ones. Those, who worship Him in order to know the self and Him in reality, are seekers of knowledge. Those who want to love, adore, serve and comfort Him for His sake only, are the men of wisdom. The Lord has called all of them noble because they want their desires to be fulfilled only by Him, not by the world. The Lord has called the man of wisdom as His very self because he regards Him alone as the Supreme Goal without demanding any thing from Him (7/18). The Lord has called such a great soul very rave (7/19) and He considers him to be the best devotee and yogi (6/47). Such a God-Realized (enlightened) devotee remains equanimous in honour and dishonour, pleasure and pain, favourable and unfavourable circumstances etc. He remains free from evils such as attachment and aversion, egoism and the sense of mine and is alike to friend and foe (12/13-19).

The striver following the path of knowledge wants Self-Realization by discriminating the real from the unreal and regards it as his object (2/11-30; 13/19-34).

The enlightened yogi has neither attachment nor aversion to the traits born of the three modes-of goodness, of passion and of ignorance. He remains established in the self thinking that the modes are moving among the modes viz. all actions are taking place in the modes only. He remains equanimous in pleasures and pain, praise and blame, honour and dishonour etc. (14/22-25).

A devotee following the Discipline of Action performs his duty scrupulously without expecting any reward, looking to the interests of the world, in order to safeguard the tradition of the performance of duty viz he performs his duty for the welfare of others rather than for himself (3/9).

An enlightened soul who has attained perfection by following the Discipline of Action takes delight in the self and remains satisfied with the self. He has nothing to do with either performance or non-performance of duty. He has no selfish dependence of any kind on any being (3/17-18). He looks upon all objects and beings with the same eye without the least partiality (6/8-9).

The striver following the path of meditation controlling his senses, leading a secluded life meditates on God either endowed with attributes and form or attributeless-formless (6/10-28).

If he mediates on God with attributes and form and attains perfection, he beholds God in all and all in God. Such a perfected soul remains established in God even while performing all actions (6/30-31). The enlightened soul who has attained perfectin by meditating on the self, beholds hmself in all beings and all beings in himself and thus becomes equanimous (6/29). He who has attained perfection by meditating on the Absolute (attributeless and formless God) judges others by the same standard as he applies to himself and looks upon their joys and sorrows as his own (6/32). It means that as a common man is naturally inclined to remove the pain of any limb of his body, so does a wise man have a natural inclination to remove pain of others.

Such strivers who deviate from the spiritual path at the time

of death because of any factor, are divided into two kinds—with mundane desires and without mundane desires. Out of these the former go to the higher worlds such as heaven etc. and having resided there for countless years take birth in the house of pious and wealthy men. Inspite of enjoying luxuries in plenty there, they are attracted towards spirituality by force of the habit acquired in the previous birth. Thus by practising the spiritual discipline scrupulously and diligently they attain the Supreme State (6/41, 44-45). The latter (without mundane desires) are born in the family of enlightened yogis. There they regain the spiritual insight of their previous births. They strive more than before and attain the Supreme Goal (6/42-43).

Those who have no belief and faith in God and spiritual disciplines but believe in rituals mentioned in the Vedas and the scriptures for their interested motive worship gods and after death go to heaven in order to reap the fruit of their meritorious deeds in the form of heavenly pleasures. On the exhaustion of their merits they again return to the mortal existence (8/25; 9/20-21).

The Lord has called such persons 'jantu' (animals) who remain entangled in mundane affairs and like animals hanker after eating, drinking and merry making (5/15).

Those people, who have no faith and belief in God, the scriptures, righteousness, the world here after and even rituals for rewards, remain engaged in rearing and nourishing their bodies. For this purpose they adopt foul means such as falsehood, fraud, thefts, robberies, atrocity and injustice etc. So they are hurled into eighty four lac forms of lives and hells (16/7-20). Such type of people are divided into three classes:; 'āsurī' (undivine), 'rākṣasī (devilish) and 'mohinī' (delusive)

(9/12). Those who remain entangled in fashions, luxuries, display, pleasures and prosperity belong to the undivine class. Those who harass and torture others and those who kill birds and beasts and eat their flesh or meat out of anger for their self interest belong to the devilish class. Those who remain engaged in futile activities out of delusion such as torturing others without any motive, throwing a stone or a stick on a sleeping dog or into a river and getting pleased by it, and crying like animlas, belong to the delusive class. In the first there is predominance of selfishness while anger and delsion are secondary. In the second there is predominance of anger while selfishness and delusion are secondary while in the third, delusion predominates accompained by selfishness and anger.

In order to fulfil the selfish motive out of greed a government servant or any servant or any person can cause great loss respectively to the nation, the master and the society – this act is devilish with undivine; and not to pay attention towards the loss sustained by the nation and the society being blind by selfishness is a trait delusive with undivine.

Hankering after mundane pleasures and prosperity is a trait undivine with devilish and remaining engrossed in luxuries without thinking of its results for the country and for himself here-after is an act delusive with devilish.

Desire for luxuries, pleasures and prosperity is devilish with the delusive one and causing loss to others cruelly is a devilish trait with the delusive one.

God has bestowed upon a human being discrimination and authority by which he can serve all beings, can attain salvation and can lead others to salvation, can provide peace to all, can become adorable and can even make God his servant. But how

sad it is that he over powered by desire follows the cycle of birth and death; by adopting foul means such as falsehood, fraud, dishonesty, deception, and injustice etc. paves the way to the lower wombs of birds and beasts and also hells! This human life is successful only if he attains devotion to God or if he has a vision of God or if he realizes Him.

* * * *

27–Faith in the Gītā

'śraddhā dvidhā śrī hari gīta gīte daivī prasaṅgena matāvisuri ca ।
daivi sadā sattva guṇena yuktā rajastamo bhyāma parā nibodhyā ॥

In the Gītā Lord Kṛṣṇa declares that whatever the nature of a man's faith is, that verily he is (17/3). Faith means believing something without proof with reverence. The faith is divided into two kinds – divine and demoniac. The faith which leads to salvation or Self-Realization or Vision of God is divine. But the faith which leads to bondage and evil destiny is demoniac. The former is also called 'Sāttvika' while the latter 'Rājasika–Tāmasika'.

Faith in–God and His ordinances, great-souls and their words, the scriptures and scriptural virtuous deeds and sāttvika penance is divine (Sattvika) faith. But faith in gods and rituals for rewards, demi gods and devils, ghosts and evil spirits is demoniac (Rājasika and Tāmasika) faith. In the Gītā it has been described as follows:–

Divine Faith

(1) *Faith in God and His ordinances:*— The Lord declares, "of all yogis, he who worships Me with faith with his mind

focussed on Me-him I hold to be the most devout" (6/47); "Those who have fixed their minds on Me and who, ever steadfast and endowed with Supreme faith, worship Me – I consider them perfect in Yoga" (12/2); "Those who full of faith and free from cavilling, ever follow this teaching of Mine, are released from the bondage of actions" (3/31).

(2) *Faith in great souls and their words:*— The Lord declares, "Whatever a great man does, is followed by others; people follow the example (standard) he sets up (3/21). The people who don't know the disciplines of Action, knowledge and meditation etc. but act according to the words of great souls, cross the occean of mundane existence (13/25).

(3) *Faith in the Scriptures and Scriptural virtuous deeds:*— The Lord declares, " The man who hears the holy Gītā with reverence and in an uncarping spirit– liberated from sins shall attain the higher worlds of the righteous" (18/71); "Let the scriptures be the authority in deciding what ought to be done and what ought not to be done. So you should act according to the ordinance of the scriptures" (16/24). Arjuna asks "Those who don't know the ordinances of the scriptures viz what ought to be done and what ought not to be done but have faith in scriptural virtuous deeds and also worship gods, what is their state or condition?" (17/1). The Lord replies that they are of Sāttvika disposition (17/4).

(4) *Faith in Sāttvika penance:*— The three fold penance of body, speech and mind performed with supreme faith by steadfast men, expecting no fruit, is called Sāttvika (17/17).

Demoniac Faith

(1) *Faith in gods and rituals for rewards:*— The Lord declares "Whatever celestial form a devotes worships with faith, I make

that faith of his steady" (7/21); "Those who endowed with faith worship other gods, worship Me alone by the wrong method" (9/23).

(2) *Faith in demigods, devils and in ghosts and evil spirits etc.:*— The men of Rājasika disposition worship demigods and devils while the Tāmasika men worship ghosts and evil spirits (17/4).

So long as there is carping spirit with faith, faith does not prove completely fruitful. So a man should possess faith with an uncarping spirit (3/31) (18/71).

A striver rather than God-Realized soul should possess faith in order to attain perfection because a God-Realized soul has already attained the Supreme Goal. So he need not possess divine faith.

In the Gītā faith has been so much glorified that the Lord declares, "Whatever virtuous deeds such as sacrifice and penance are performed and charity is given without faith; it is all termed as 'Asat' (naught)" (17/28).

Faith in God without any interested motive leads to salvation while faith in gods with an interested motive leads to bondage. Worship of gods with faith, without any interested motive also leads to salvation. But those who worship ghosts and evil spirits with faith are cast into lower regions and have a down fall (9/25; 14/18), because they can't be worshipped without any interested motive. But if water is offered to them and food is given to Brahmaṇas at Gayā in their honour, without any interested motive in order to satisfy them and to lead them to salvation, it is not wrong, it is rather justified.

28–Worship of Gods in the Gītā

ye narāḥ kāmanāyukta yajanta iha devatāḥ ।
duḥkhaṁ he yānti te sarve janmamṛtyu jarātmakam ॥

There are two kinds of gods— 'ājāna' and 'martya'. 'Ajāna' gods are those who live from the beginning to the end of 'kalpa' (Kalpa is a day of Brahmā consisting of 4320,000,000 years of mortals). 'Martya' gods are those who go to higher regions such as heaven etc. by performing virtuous deeds in the human life and live in heaven for a certain period according to their virtuous deeds.

The life, the abode, the bodies, the pleasures of gods are regarded as superior to those of human beings– as they are divine – 'They enjoy in heaven the divine pleasures of gods' (9/20) and their world (regions), pleasures, power of senses and age etc. are extensive (vast)— 'having enjoyed the extensive world of heaven' (9/21). But what ever divinity * or singularity or extensiveness is there in their region, in pleasures, in bodies ans senses etc. is the fruit of their virtuous deeds.

Those who worship gods with faith and belief are superior to those who are engrossed in mundane affairs and who believe in an unrestrained manner. The reason is that they believe in the Vedas, the scriptures and the rituals etc., and perform meritorious deeds such as sacrifice etc., scrupulously and completely with an interested motive.

* The divinity of gods is not like the divinity of God. The divinity of God is transcendental and supreme while the divinity of gods is worldly, material and perishable.

They have self control to some extent as far as the mundane pleasures are concerned and their heart is also pure to a certain extent. Such type of people go to heaven to reap the fruit of their meritorious deeds. There they enjoy heavenly pleasures and on the exhaustion of their meritorious deeds they return to the mortal world. The nature of such people is naturally pure and they have a natural inclination to give charity. But a man is not so much purified by worshipping gods with an interested motive as he is by performing his duty without expecting any reward and also by worshipping gods regarding them as the manifestation of his Favourite-Deity. The reason is that they have a keen desire to go to higher regions such as heaven and enjoy heavenly pleasures there.

Those who worship gods in order to seek the fruit of their actions, quickly achieve success in this world (4/12), but the fruit of this sort of worship is perishible (7/23). The reason is that gods being pleased at the most can carry them to their higher regions but can't lead them to salvation. Moreover the gods allow them to live in their regions only so long as their meritorious deeds are not exhausted. On the exhaustion of their meritorious deeds they are pushed back to the mortal world (9/21) like a passenger who can journey upto the station he is entitled with the ticket he has bought.

All the pleasures and higher regions which have contact with Nature and its modes are perishable, finite and they cause birth and death. The strivers who by following spiritual disciplines want to attain salvation may deviate from their path at the time of death because of any particular factor. Such strivers have to go to higher region such as heaven etc. But they don't get entangled in heavenly pleasures as they don't

aim at enjoying them. Those heavenly pleasures are stumbling blocks to them. Having lived there for a long time they are born in the house of the pure and prosperous (6/41, 44).

The worshippers of gods have only a downfall and they have to suffer the pangs of birth and death. But those who are engaged in spiritual practice in order to attain salvation never meet with an evil destiny. God again provides them an opportunity to practise spiritual discipline in the house of the pure and prosperous because their aim has been to attain salvation.

In fact the heavenly pleasure is not much superior to the mundane pleasure enjoyed by rich people. Both of them belong to the same class as both of them are born of sense contacts, have a beginning and an end and are verily the generators of sufferings (5/22). But the spiritual bliss is free from all modifications, is imperishable because that is of the self rather than contact born (5/21).

The worshippers of gods don't attain Salvation. They may go to higher regions but they have to follow the cycle of birth and death because of their desire (9/21). But those who are engaged in spiritual discipline attain salvation • they never meet with an evil destiny (6/40). The Lords calls the four kinds of devotees – the distressed, the seeker of knowledge, the seeker of wealth and the man of wisdom virtuous (7/16) and noble (7/18) because they are engaged in devotion to God. Those who are engaged in adoration of God attain Him.

• God is so glorious that a devotee may worship Him in any way. finally he becomes a devotee without any interested motive and attains salvation.

Therefore every human being should utilize the invaluable time of this human life in realizing God. He should not waste it in following the cycle of birth and death being overpowered by desire for mundane pleasures.

29–The Idea of the Welfare of All Beings in the Gītā

jagati yo'khila jīva hite rato vrajati sa sukha duḥkha vināśatam।
nija hitaṁ ca ya icchati kevalaṁ jhaṭiti naśyati no avivekatā॥

A man from time immemorial has thought of his own personal pleasure and welfare. He hankers after pleasures, honour, name and fame etc., and also wants to attain salvation. This tendency of personal gain enhances and strengthens his desire and attachment etc., which are the stumbling blocks to salvation (2/71). In order to root out this tendency (nature) he should think of the welfare of all beings – how they should get rid of sufferings, how they should gain name, fame and honour etc., and how they should attain salvation. This thought of the welfare of others roots out the thought of selfishness, and conduces him to apply all his riches and resources including his gross, subtle and physical bodies (received from the world and inseparable from the world) for the welfare of all beings. When all his riches and resources etc. are applied for the welfare of others, his desire and attachment are slowly renounced. When they are totaly renounced, he attains God. The Lord declares, "Those who are engaged in the welfare of all beings verily attain Me" (12/4).

As the self (spirit) being a fragment of God has identity with Him, so have the body and other resources identity with the

world. But so long as a man regards the resources and the body etc. as his, rather than the world's, his desire for personal pleasures is enhanced and strengthened. So long as his desire and attachment persist, he has contact with the matter (insentient) which is the cause of his birth in good and evil wombs (13/21). But the thought for the welfare of others naturally destroys this contact because the flow of all mundane materials and resources is towards the welfare of others rather than towards himself.

The Lord has used the expression "engaged in the welfare of all beings" in the Gita twice (5/25; 12/4). In the twenty fifth verse of the fifth chapter the Lord declares, "Those who are engaged in the welfare of all beings attain attributeless Brahman" while in the fourth verse of the twelfth chapter He declares, "He who is engaged in the welfare of all beings comes to Me (God with attributes)". It means that a striver can easily renounce his comforts, attachment to matter by engaging himself in the welfare of others. By renouncing this attachment, he will either attain attributeless Brahman or God with attributes viz his natural devotion to God will be revealed.

The purpose of giving this expression 'engaged in the welfare of all beings' twice in the context of the Discipline of knowledge is that the striver following this path holds the opinion, "I am Brahman, the Absolute'. In order to root out egoism which has persisted from times immemorial, it is very necessary that a man should remain engaged in the welfare of all beings. By this engagment egoism is easily renounced and a man realizes the self and then there remains no cause for bondage.

A man's devotion to the welfare of others is not measured in terms of his actions he performs for other or his materials which he gives to others. The reason is that both actions and materials are finite. Actions have a beginning and an end while there is union or disunion of materials. But the sentiment of the welfare of all beings is infinite; and it is the infinite sentiment by which a man can attain God Who is infinite.

A striver's spiritual practice and his aim of God-Realization also involve the welfare of others. But as far as a God-Realized soul is concerned, whatever is done by him is only for the welfare of others. He never thinks of his own welfare. His appearance, company, words and even the wind touching his body leave an impression on others and a desire to follow the spiritual path is aroused in them. Thus they start following the spiritual path.

As a smoker naturally propagates smoking, so does a striver naturally propagate spiritual practice. The place where a group of sincere strivers lives becomes uncommon. As people hankering after pleasures and prosperity leave an impression on people naturally, so do renunciation and spiritual practice of strivers leave an impression not only on men, but also on beasts, birds and even insentient things such as walls etc.

The enlightened souls leading a secluded life also propagate spirituality and conduce strivers to renounce attachment to the insentient indirectly. As snowfall propagates cold and the sun transmits light and heat, so do the God-Realized souls transmit peace and bliss naturally. Whatever peace or contentment or delight or bliss is perceived in the world that is only the fruit of the grace of those enlightened souls.

Devotion to the welfare of others and one's own salvation

inspite of appearing two are indeed one and the same. The reason is that those who have the sentiment of the welfare of others, by renouncng attachment to the insentient attain salvation; while by those who are engaged in attaining salvation, attachment is naturally renounced and there is natural welfare of beings.

As a selfish man propagates selfishness and a greedy man transmits greed, so does a man of renunciation naturally propagate renunciation. Those who narrate God's qualities, sports, influence and glories etc. are very much charitable (Śrī mad bhāgavata 10/31/9). while those who give money, food and water etc. as charity are less charitable. The reason is that the former lead a person to the path of God Realization while the latter merely satisfy the needs of the body.

How can a person make all beings happy when even the entire world can't make a being happy? So when the Lord talks about the welfare of all beings, He means to say that a striver should have the sentiment of the welfare of others. By having this sentiment of the welfare of all beings, his attachment to pleasures and prosperity is renounced and he attains God. The reason is that it is attachment to pleasures and prosperity which is the stumbling blck to God-Realization.

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30–Glory of One Pointed Determination in the Gita

sādhakānām bhavatyeva buddhiśca niścayātmikā ।
bhogaiśvarya prasaktānām buddhayo' niścayātmikāḥ
॥

The soul (spirit) being a fragment of God has one

determinate intellect that it has to realize God. But when it is attached to Nature and its evolutes, the world and the body, it has many-branching and endless intellects (2/41). It means that a striver following the spiritual path has only one determination that he has to realize God whatsoever may happen. But those people who hanker after mundane pleasures and prosperity instead of having one determination to realize God, have several ideas to gain mundane pleasures. The reason is that God Who is to be attained is one; therefore the determination to attain Him is also one. But the mundane pleasures are many and the means (wealth, riches etc.) to enjoy them are also many; therefore the determination to gain them is also not one.

In fact God is one though He may assume different forms as endowed with attributes or attributeless etc. So determination of attaining Him is also one. When a striver has the only determination to attain God, all the means to attain Him become easy and readiness to attain that aim naturally develops in him. A devotee of God worships Him naturally and he adopts every means which is helpful in his devotion and immediately neglects whatever is contrary to it. But he who has the aim to enjoy worldly pleasures has endless desires. The reason is that the more they are satisfied, the more they are born.

There is so much glory of the determinate intellect that even if the vilest sinner has the only determination of realizing God, he very quickly becomes righteous and also attains lasting peace viz his aim is achieved (9/30-31).

The intellect of the undecided is endlessly diverse. The desires of such a person inspite of his best efforts are never

satisfied. Endless new desires are ever born. If any desire is satisfied it gives birth to several other new desires.

Thus if a striver has one determinate intellect of realizing God, different desires of the undecided perish. But the undecided having several desires can't possess the determinate intellect of realizing God. Therefore every human being should determine at the earliest that he has to realize God. If he does not do so he may be deprived of the golden opportunity of realizing Him because this human body has been bestowed upon him only for this purpose and he may have to leave it any moment.

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31–Description of Dual Existence in the Gītā

dvividhā dṛśyate sattā vikāriṇya vikāriṇī ।
bhūtvā'sato bhavitrīca sato nityā sanātanī ॥

There is dual existence – the unreal which undergoes modifications and the real which never undergoes any modification. So the Lord in the sixteenth verse of the second chapter declares, "The unreal has no existence and the real never ceases to be".

There are modifications in six stages in the entire universe. They are – birth, existence, growth, change, decay and death. As a child is born, it appears to exist, it grows, it undergoes changes, it decays and dies. These modifications take place in the body and the world rather than in the soul. The reason is that the soul is neither born nor does it exist after birth, nor does it grow, change, decay and die (2/20).

In the Gītā where there is the description of the body and the world, that is of the unreal existence. But where there is the description of God or soul that is of the real existence.

Something Worth Knowing

The unreal existence depends on the real existence because it has no independent existence, while the real existence does not depend on the unreal one because it is axiomatic. The real existence pervades equally every where, all the time without any distinction of place, time, thing, person, incidence, circumstance or action etc. This real existence pervades all persons whether they know it or no, whether they believe in it or no. The unreal existence can't exist without the real existence because the latter is the base and root of the appearance of the former.

Question:— The real existence is known by the body and senses etc. which are unreal. It means that the real existence depends on the unreal existence. Is it not so?

Answer:— No, it is not so. The real existence is not known by the unreal existence, it is rather known by renouncing the unreal existence. So long as a person holds the opinion that the real existence is perceived by the unreal existence, he will attach importance to the unreal existence. So he can't realize the real (existence), though he may learn it, study it, give lecture on it and even may write books on it. It means that so long as he attaches importance to the unreal existence (which seems to exist only), he can't realize the real existence though it pervades every where.

Question:— The ultimate (final) disposition proves instrumental in realizing the reality. It means that the real (unborn) is realized by the unreal (born). Is it not so?

Question:— The ultimate (final) disposition proves instrumental in realizing the reality. It means that the real (unborn) is realized by the unreal (born). Is it so?

Answer:— No, the real (self) is realized by renouncing affinity for the unreal. So long as a striver is attached to the unreal, he can't realize the pure (real) self, he can realize the real with disposition only. While possessing disposition a man has two states – a rise to the state of trance and a fall from that state. But there are not two states in Self-Realizion. Dispostions appear and disapper while the Self remains the same. It means that a man realizes the self not by disposition but by renouncing affinity for it.

A dispostion can be helpful to a certain extent for sometime for those who follow spiritual discipline through the process of cognition, constant musing, meditation, super conscious state (trance) – with seed and seedless. But self-realization is possible only by being free from a disposition. Similarly rendering service to others with gross body, materials and actions is also helpful in purifying the inner sense (heart). This purity of heart can conduce a striver to have an inclination to God. But it is helpful only in the process of cognition and trance etc., otherwise attaching importance to the innersense is an obstacle to self-realization. In the spiritual discipline which is free from the use of senses (instruments), affinity for

the body, senses and inner sense is renounced because the existence of the real (self) is axiomatic. So there is no need of the use of any senses etc. in realizing the self. If a striver sits silently without thinking of anything including trance, he automatically gets established in the self.

So long as a striver derives pleasure out of the unreal existence including trance, it means that he attaches importance to it. As long as he attaches importance to it he will not realize the real existence which is axiomatic. A striver has to cease attaching importance to the unreal. By doing do the real is automatically revealed to him.

A man can attain only the real (God) rather than the unreal (worldly materials). He may store the mundane materials but they can't stay with him. Either he will have to leave them at the time of death or they will leave him during his life time. So their gain is also ungain.

One (the self) which is real has neither gained nor can gain anything from the unreal – body, senses, mind and intellect etc. becaue actually the unreal has no existence (2/16). Therefore the unreal existence (world) may apper to be gained, is indeed ungained, while the real existence (God) may appear unattained, is really attained. A man is capable of attaining the real (God) and he has got all the materials and resources to attain Him.

Question:— A man (the real, the self) knows the truth that he can gain nothing from the unreal existence, yet he has a whim (false notion) that he will gain something from it. How to root out this false notion?

Answer:— The more importance a striver attaches to his discrimination, the more his false notion perishes. At last this false notion is rooted out and his discrimination by conducing him to realize the real (God), itself subsides.

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32–Dual Desire in the Gītā

icchā tu divividhā proktā jagataḥ paramātmanaḥ ।
apūrtir jagadicchāyāḥ pūrtisca paramātmanaḥ ॥

A man has two kinds of desires – the desire to gain the 'real' and the desire to gain the 'unreal' (mundane pleasures). The desire for the real is imperishable and it is satisfied while the desire for the unreal is perishable and it is never satisfied (2/16). So it has to be renounced.

In fact a man (self on soul) is a fragment of God but because of his attachment and identification with the unreal Nature (body and world) (15/7), two desires are born in him. If he has no affinity for Nature he will get rid of the desire for the unreal and his desire for the real will be satisfied. The reason is that God-realization is axiomatic because he is a fragment of God. But he is unable to realize it becaue of his affinity for the unreal.

In the context of the Discipline of Action the two desires have been named as the determinate intellect and the undecided intellect (2/41). The former is the desire for God-Realization while the latter is the desire for mundane

pleasure. The desire for God is one as He is one while the undecided intellect is diverse becaue mundane pleasures and materials are diverse. The desires for mundance pleasures and prosperity know no end, so they can never be satisfied, they can only be renounced. So Lord Kṛṣṇa has laid great emphasis on the renunciation of the desire for the unreal (2/47, 55, 71; 3/43; 5/11-12; 6/24; 16/21-22 etc.)

A man's need for the real is satisfied while his desire for the unreal always remains unsatisfied. So he should have the desire to attain God which is his need. The purpose of human birth is not for satisfying the drsire of the unreal because the unreal is not his and does not stay with him while the real is his and always stays with him and can never be separated from him.

Something Worth knowing

We have need as well as desire to gain mundane materials. Needs are satisfied while desires are never satisfied. A hungry man wants his hunger to be satisfied which is satisfied by eating food. But the desire for relishing delicious dishes can not be satisfied by simple food, that can be renounced only because that is not his need. It means that the need (hunger) can be satisfied but can't be renounced while the desire can't be satisfied, it can only be renounced.

An arrangement has already been made for satisfying the need (hunger) (which is one) of every one according to his fate by God. But there is no arrangement for satisfying the desires of different tastes. The reason is that the need to satisfy one's hunger is natural while the desire to taste delicious dishes is self-made. So it is one's own responsibility to renounce this desire.

The desire for spiritual progress – whether it is to have a

vision of God or to have love (devotion) to God or to attain salvation, is need. This need can't be satisfied by the unreal such as actions, materials, circumstances, body, senses, mind and intellect etc. The reason is that the real (God) can't be attained by means of the unreal, He can be attained by renouncing attachment to the unreal.

In fact a man has a desire to attain the real because he has a desire for the unreal. If the desire for the unreal is totally renounced, the desire for the real will be automatically satisfied. The reason is that the real equally pervades all places, everytime and all circumstnaces but is not perceived because of the desire for the unreal.

In fact both the desires – the mundane and the spiritual (for the unreal and the real) are based on the desire for the mundane. If a man does not attach importance to the perishable world, does not depend upon it and does not hanker after it, the spiritual desire will be automatically fulfilled. The reason is that the desire for the real is one's own need which is certainly satisfied. The need of the body depends on fate. So it may be satisfied or may not be satisfied because the materials which satisfy it are unreal. But by renouncing the desire for the unreal the need for the real is automatically satisfied because the real already exists. When the need for the real is satisfied, nothing remains to be done, to be known and to be gained. As far as the world is concerned we may do a lot, yet something remains to be done; we may gain a lot of knowledge, yet something remains to be known and we may obtain so many worldly things, yet something remains to be gained. It means that the mundane action or knowledge or gain never attains the state of completion.

33–Three fold (Triple) Vision in the Gītā

cakṣu stri dhā' manyata kṛṣṇa gītā divyaṁ tu cakṣuḥ prabhuṇā ca dattam।
vivekināṁ jñānamayaṁ hi cakṣurajñāninām carma mayaṁ ca cakṣuḥ॥

In the Gītā Lord Kṛṣṇa has described three kinds of eyes (vision) – physcial (human) eyes, divine eye (vision) and the eye of wisdom. A man can see the worldly objects with the physical eye. The Lord says to Arjuna, "you can not see My Cosmic-Form with these human eyes of yours" (11/8). It means that only the mundane objects can be seen with these human eyes. But the Lord's Cosmic-Form and the distinction between the self and the world can not be perceived with them. By divine vision a person can see God's transcendental, divine, super human Cosmic-Form, can know the past, the present and the future as well as the minds of people. When Arjuna expresses his desire to see His Cosmic-Form in a fragment of Himself, the Lord revealing his Cosmic-Form says to Arjuna four times "Behold! Behold! Behold! Behold!" But Arjuna can not see His cosmic-Form. So the Lord says to him, "you can not see Me with these human eyes of yours; therefore I vouchsafe to you the divine eye to behold My Cosmic Form" (11/8). By saying so He bestows upon Arjuna the divine vision by which he can see His transcendental, divine, Cosmic-Form which is very rare for common men – Glorifying His Cosmic-Form the Lord says to him, "Graciously I have shown you this resplendent, divine Cosmic Form which has never been seen by any one else except you" (11/47). It means that this Cosmic-Form can be seen by the divine eye only rather than by human eyes or the eye of wisdom.

Either God Himself or His representatives who are His embodiments, can bestow the divine vision to a favourite devotee. Common saints and sages have no power to vouchsafe this vision. The divine Veda Vyāsa vouched to Sañjaya such divine vision at the commencement of the Mahābhārata war by which he sees the God's divine Cosmic-Form (18/77).

The eye of wisdom is the eye by which a man can discriminate the real from the unreal, the eternal from the transitory and the sentient from the insentient and also realizes the self. The Lord has described the eye of wisdom in two verses—(1) Those who perceive with the eye of wisdom the difference between Kṣetra (Field) and Kṣetrajña (the knower of the field) and the deliverance of beings from Prakṛti (Nature), attain the Supreme (13/34) and (2) The deluded don't know that the soul departing from the body or dwelling in the body or enjoying the objects of senses or even when connected with the three modes of Nature remains pure and unattached (untainted); only those endowed with the eye of wisdom know it (15/10). This is known by the eye of wisdom rather than by human eyes.

Only God and enlightened, God-Realized souls can vouchsafe the eye of wisdom. Common men can not vouchsafe this vision because they themselves don't possess it. The learned persons having the knowledge can explain the distinction between the real and the unreal but they can't vouchsafe the eye of wisdom because they themselves have not realized the self. But it does not mean that every person can not possess it, every one is qualified for this eye of wisdom. Even the most sinful of all sinners is deserving to obtain it.

(4/36). The reason is that this human body has been bestowed upon a man only for salvation. So he can obtain the eye of wisdom from God through devotion (10/11) or from God-Realized souls through obedience (4/34) or through the practice of spiritual discipline by being devoted and full of faith (4/39). Having obtained the eye of wisdom, delusion (ignorance) perishes for ever (4/35).

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34–Three fold Devotion (Love) in the Gītā

sādhya sādhana rūpābhyāṁ prasiddhā rataya stridhā ।
ādau sādhana rūpāstā antato yānti sādhyatām ॥

Attachment and love are two different sentiments. Attachment involves desire for one's own pleasure while love involves renunciation of one's own pleasure (selfishness) and also the desire for the welfare of others. Attachment is connected with the insentient while love is connected with the sentient. Attachment leads to ruin while love leads to salvation. In attachment importance is attached to the perishable while in love importance is attached to the imperishable. Attachment is conducive to a downfall while love is conducive to progress. In attachment it is attraction for something or person which provides pleasure while in love it is renunciation which provides joy (happiness). If a person is attached even to the Sattvika joy, it leads him to bondage. So a man instead of possessing attachment should possess love. In the Gita in the three Disciplines of Action, of Knowledge and of Devotion there is mention of the renunciation of attachment-as

in the Discipline of Action– "Let your attachment not be to inaction" (2/47), "abandon attachment for self-purification" (5/11) etc; in the Discipline of knowledge – "non attachment and non-indentification of the self' (13/9) "whose intellect is unattached everywhere" (18/49) etc., and in the Discipline of Devotion" free from attachment" (11/55, 12/18) etc.

In all the three disciplines first a striver loves his spiritual practice and after wards the same love changes into the aim or destination:—

A follower of the Discipline of Action is devoted to his own natureal duty (18/45) and then that devotion to the duty changes into devotion to the self. The Lord declares, "He rejoices in the self" (3/17).

A follower of the Discipline of Knowledge beholds every one as his own self; therefore he remains devoted to the welfare of all beings (5/25; 12/4). Afterwards it changes into devotion to the self—'He is happy within himself and enjoys within himself the delight of the soul' (5/24).

A striver following the Discipline of Devotion remains devoted to chanting of God's name, His play, glories, history and character etc. He takes delight in them (10/9). This devotion changes into devotion to God. The Lord declares "I am entremely dear to such a wise man and he is extremely dear to Me" (7/17).

A man is attracted toward God and also towards the world. In fact the self is attracted toward God while the senses and mind etc. are attracted towards the world. But he is attracted towards the world because of his affinity for the body. He is able to analyse this attraction by distinguishing the real from the unreal. Then his attraction for the world perishes and the self remains as it is.

The attraction towards God is love or devotion while attraction towards the world is attachment or desire.

The Lord in the first verse of the seventh chapter by the expression, "With the mind attached to Me" means to say" By exclusive love' rather than 'by attachment'. The reason is that if a person's mind is attached to the world , it gets engrossed in the world. But if it is attached to God it merges into God and it has no independent existence (Śrīmad bhāgavata (11/14/27).

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35–Different Arts in the Gītā

vāsudevena gītāyāṁ manuṣ yāṇāṁ hitāya hi ।
kathitā vividhā vidyā darpaṇe tu pradhānataḥ ॥

(1) *The Art of Being Free from Grief*:— In the world people grieve for those who are dead or for those who are living. In order to remove this grief, Lord Kṛṣṇa has described discrimination to distinguish the real from the unreal, the self from the body. The real, the imperishable, the immutable never ceases to be while the unreal, the perishable and the mutable has no existence. It means that the self (spirit or soul) abiding this body never ceases to be. As the body experiences childhood, youth and old age but the indweller remains the same; so does the indweller pass on to another body but itself remains the same without undergoing any modification. All these bodies are mortal while the self abiding this body is immortal. A man need not grieve for the bodies becaue they are transitory and perishable while he need not grieve for the self because it is eternal and imperishable (2/11-30). By saying

so the Lord has mentioned the art of being free from grief.

The striver who has an inclination for God and wants God-Realization, by God's grace the divine traits naturally develop in him. But a striver should not get worried and grieved if he perceives that he lacks divine traits (16/5). It means that a stiver by depending on God should renounce evils and invoke God but should not be worried and grieved.

A man is grieved when he instead of depending on God depends on the mundance which is perishable. He is grieved because he wants to maintain the mundane which has either perished or will perish. So the Lord declares, "Resigning all duties to Me, take refuge in Me alone. I shall liberate you from all sins, grieve not" (18/66).

(2) *The Art of Performing Duty*:— A man's right is to perform his duty but never to lay claim to its fruit (2/47). The reason is that fruit is destined by God rather than by man. A man is totally free in and capable of renouncing the fruit. Therefore the Lord declares that a striver abandoing the fruit of action attains ever lasting peace (5/12). So a man should perform his duty by renouncing attachment to the fruit because by performing duty without attachment a man attains the Supreme (3/19).

(3) *The Art of Renunciation*:— Every action has a beginning and an end and there is union and disunion of its fruit. So a striver should perform his duty serupulously by renouncing the desire to maintain the action or its fruit, according to the ordinance of the scriptures (18/9). Attachment to the action or its fruit has to be renounced because action and its fruit are transitory, neither we can live with them nor they can live with us

(4) *The Art of not incurring sin*:— If a man performs his duty treating alike victory and defeat, gain and loss, pleasure and pain, he incurs no sin (2/38). It means that by equanimity old sins are destroyed and new sins are not incurred (4/23). He who being free from hopes and cravings performs actions merely to maintain the body incurs no sin (4/21) because he does not hanker after mundane pleasures and prosperity. The man who performs the duty ordained by his own nature viz ordained by the scriptures incurs no sin (18/47). He who has not the egoistic notion of doership and who has no desire to reap the fruit of action, having slaughtered all the creatures neither slays nor is bound (18/17).

(5) *The Art of Eating Food*:— The thought of the stomach should not come to the mind of the eater (consumer) after eating the food. It comes to him who either over eats or abstains too much from eating. So the food eaten should neither be too much nor too little, it should be moderate (6/16-17) and the food stuff should be sāttvika (17/8).

Civilized people recite the twenty fourth verse of the fourth chapter before eating food so that this action of eating the food may become sacrifice.

(6) *The Art of enjoying the sense objects*:— A man who thinks of the objects of senses with attachment to them goes to ruin (2/62-63). But he who has controlled his senses and who is free from attachment and aversion while enjoying the sense objects attains placidity of mind. With the placidity of mind, all his sorrows come to an end and the intellect of such a person of tranquil mind very quickly gets established in God (2/64-65).

(7) *The Art of offering to God*:— A man can offer to God

articles and actions. The man who offers God with devotion a leaf, a flower, a fruit or even water, He eats the article offered by him (9/26). If a person has not even any one of the above mentioned articles to offer, what ever he does, whatever he eats, whatever he offers in sacrifice, whatever he bestows as a gift and whatever austerity he practises, he should offer it all to Him. By doing so he is freed from the bondage of actions yielding good and bad results (9/27-28).

(8) *The Art of Giving Charity*:— Generally all people give charity but they don't give it according to the scriptural ordinance. The Lord declares that the gift which is given at the right place and time with the sense of duty to a worthy person who can make no return is Sattvika and it leads to liberation from bondage (17/20).

(9) *The Art of Performing Sacrifice*:— The sacrifice which is performed by desiring no fruit with the sense of duty is Sāttvika. By such a sacrifice a man can rise above the three modes of Nature (17/11).

(10) *The Art of Making Actions 'Sat'*:— The action which is performed for the sake of God becomes 'Sat' viz it transcends the three modes of Nature (17/27).

(11) *The Art of Worship*:— If a man performs his duty according to his social order, stage of life in accordance with the ordinance of the scriptures without any interested motive for the sake of God only, it is his worship to God (18/46).

(12) *The Art of Becoming Equanimous (even minded)*:— A man should not perform any action under the sway of attachment and aversion (3/34). The scriptures should be the guide in deciding what ought to be done and what ought not to be done (16/24). He should act according to the standard set

up by great men through their words and deeds (3/21). He should remain even minded in success and failure (2/38, 48). It means that he should act being free from attachment and aversion and should feel neither sad nor happy in what soever happens. Every man is free and powerful in doing so. By doing so he becomes equanimous.

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36–The Gītā and the Art of living in the World

paristhitiṣu sarvāsu sthitā mucyantu bandhanāt ।
eṣā vidyā navā proktā gītāyāṁ hariṇā svayam ॥

The Gītā is a very uncommon volume. Its deep study reveals that by performing one's duty, whether it is low or high, a man can attain the Supreme Goal, called Self-Realization or God-Realization or salvation or emancipation or benediction or devotion (2/38; 3/19; 4/20; 18/56). A person has to change neither the stage of life nor the way of worship as is generally thought. In whatever stage of life or social order or place or circumstances he is, he can attain God by performing his duty scrupulously without expecting any reward (18/45). The Gītā teaches us the art of realizing the Supreme Goal by utilizing the available circumstances while living in the society. This art includes two important factors – Performing one's own duty and safeguarding the rights of others (2/47; 3/10-12).

We should safeguard the rights of our family and relatives etc. of our own accord withut any interested motive. We should please them, comfort them and do good to them with full power, intellect, ability and resources by regarding it as

God's order. We should serve our parents, wife, sons, sisters and neighbours etc. and fulfil their needs and just demands according to our power, ability and resources. But we should not in the least expect them to behave or act according to us. We should rear the domestic animals such as cows, bullocks, camels, sheep, goats etc. and do good to them. We should protect ourselved from rats, mosquitoes and bugs etc. which trouble us but we have no right to kill them. Like wise by catching poisonous creatures such as snakes and scorpions we can leave them to a safe place but we have no right to kill them. Similarly we should look after the house and property etc. not for our own interest but for the interest of the next generation. In the same way we have to serve the members of our street town, province and country etc. The man (Self) being a fragment of God is eternal but he by regarding the transient body etc. as 'I' or 'mine' depends on them. It means that he does not know the art of living in the world. Otherwise he would have not been attached to the body etc. and would have not depended on them.

There are millions of houses in the world. But we don't feel sad if all of then are ruined because we don't regard them as ours. But we get entangled in the house which we regard as our own. So bondage consists in regarding something as our own. As a person working in an office uses the chairs, tables and other articles of the office but does not regard them as his own from within, so should we utilize the available things without regarding them as our own.

As a way farer stays at the house of someone at night and tries his best not to trouble the members of the house in any way. But if any thief or robber enters the house, he remains

prepared to help the members of the house even by risking his own life. Similarly in the world we are also like way farers. So without troubling any one in the least we should serve others with our body, mind, money, learning, intellect, ability, rank and position etc. because all these possessions we have acquired from the world and so they should be utilized in the service of the world.

Thus the art of living in the world is that instead of living in the world for ourselves we should live only for others.

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37–Different Kinds of Orders in the Gītā

duryodhanena kṛṣṇena brahmaṇā phālgunena ca ।
yā yā ājñāśca saṁdattās tattāt paryaṁ ca kathyate ॥

In the Gītā Duryodhana orders his preceptor Droṇa to fight valiantly and orders other commanders to assume positions in their respectives divisions in order to protect Bhīṣma in particular by all means. Arjuna, the charioteer orders Lord Kṛṣṇa, the chariot driver to place the chariot between the two armies. Brahmā, the creator at the beginning of the creation orders gods and men to perform their duty (sacrifice). The Lord orders the wise not to neglect their duty and Arjuna to fight.

Duryodhana appeals to Droṇa to behold the mighty army of the Pāṇḍavas (1/3). He wants to draw his preceptor's attention towards the well organised hostile army with very valiant warriors. He wants him to be alert without ignoring the facts.

The army of the Pandavas is standing in front of Duryodhana. So he uses the term 'behold'. But he uses the term 'know' for

his own army because his army is standing at the back of Droṇa (1/7). He also wants to explain to Droṇa that their army is in no way inferior to the Pāṇḍavas army. Then he orders his commanders to protect Bhiṣma (1/11). He feels that if Bhīṣma is saved, there is nothing for the Kauravas to fear, and they will win. Duryodhana's order to Droṇa is a kind of appeal or request because he himself being a king approaches Droṇa and addresses him as 'ācārya' (master) respectfully.

Arjuna as a charioteer orders Lord Kṛṣṇa, the chariot driver to place his chariot between the two armies (1/21). Similarly he orders Him by using the terms 'tell' (2/7; 5/1); 'instruct' (2/7); 'tell' (3/2); 'tell' (10/18); 'show or reveal' (11/4, 45); 'have mercy' (11/25, 31, 45); and 'be or appear' (11/46). Though it seems that Arjuna orders Lord Kṛṣṇa but actually he requests Him because in Sanskṛta the 'Lot' lakāra is used for request.

Brahmā, the creator in order to conduct the creation smoothly, orders men to perform their duty and to foster the gods through this (sacrifice) (3/10-11). Then he orders the gods to foster men. By fostering one another they will attain the highest good (3/11).

The Lord orders the wise to perform actions scrupulously, being free from attachment for the public welfare as the unwise perform with attachment (3/25). He cites his own example that he also remains engaged in actions though there is nothing in all the three worlds for Him to do (3/22-24). A wise man should not unsettle the minds of ignorent people by saying that action is inferior to knowledge and those who perform actions are inferior to the men of knowledge and so on (3/26). But he by performing his duty, being free from attachment, should induce others to perform their duty (3/26).

It does not make much difference if the man of knowledge does not perform actions but he should not unsettle the minds of those who are attached to action by saying that action is of no avail and so on (3/29). The man of knowledge should be very careful about it.

The Lord orders Arjuna several times. When Arjuna does not want to fight, the Lord orders him by using the following terms "stand up" (2/37; 4/42), "engage yourself in the battle" (2/38), "fight" (3/30, 11/34) and 'fight' (8/7). Though Arjuna is obedient to the Lord, yet when he does not like the Lord's idea he asks, "why do you urge me to perform this dreadful action?" (3/1). It is because of his obedience to Him that he engages himself in such a terrible action as war.

The Lord orders Arjuna in the context of the Discipline of Action as follows – 'know' (3/37; 4/13, 32; 6/2); "Be not instrumental in making your actions bear fruit" (2/47); "perform action being fixed in yoga" (2/48); "Devote yourself to yoga" (2/50); "Perform your allotted duty" (3/8); 'Perform efficiently" (3/9, 19); "Perform action" (4/15) etc. In the context of the discipline of Devotion He orders as follows; 'know' (7/5, 10, 12; 10/24, 27); 'hear' (7/1; 10/1); 'think of Me' (8/7); 'behold My divine yoga' (9/5; 11/8); 'know' (7/6; 9/6); 'do' (9/27); 'know' (9/31); 'worship Me' (9/33); 'establish' (12/8); 'wish' (12/9); 'grieve not' (18/66) etc. In the context of equanimity He orders him as follows:— 'Therefore Arjuna, be a yogi (6/46); 'Be stead fast in yoga' (8/27). Similarly He orders him in certain other contexts also as-"behold Kurus' (1/25); 'cast off this petty faint heartedness' (2/3); 'bear' (2/14); 'obtain fame' (11/33) etc.

There are certain points pertaining to the above mentioned orders which need attention. When Arjuna puts a question, the Lord answers the question and orders Arjuna to act

But when the Lord orders him of His own accord, His order is to follow the path of devotion.

While ordering Arjuna the Lord lays emphasis on two factors – to be devoted to Him and to renounce attachment to the world. Actually both these orders denote devotion.

When the Lord orders Arjuna in the contxt of the Discipline of knowledge, He means to tell him to renounce attachment to the world and be devoted to Him. This devotion is predominant in the Gītā in the form of order or discrimination or sentiment.

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38–Different Convictions in the Gītā

Kṛṣṇasya phālguna syāsti siddhasya saṁjayasya ca ।
bhakta sādhaka yoścai vā bhaktā sādhaka yormataṃ ॥

1. Lord Kṛṣṇa's Conviction

Lord Kṛṣṇa attaches special importance to devotion and considers it the supreme spiritual discipline. Though He also mentions His conviction in the disciplines of knowledge, action and devotion and in the study of the Gītā, yet He lays great emphasis on devotion.

In the thirtieth verse of the third chapter the Lord mentions the topic of devotion by asking Arjuna to surrender all actions to Him. Confirming the same point in the thirty first and the thirty second verses by positive and negative inferences the Lord declares – Those who with an uncavilling and devout mind follow this teaching of Mine are released from the bondage of actions. But those who carp at My teaching and act not there on, know them to be ruined.

The Lord while mentioning the enlightened yogī of meditation declares tht he who looks on all as one, on the analogy of his own self and judges pleasure or pain with a similar eye– such a yogī is regarded as the supreme (6/32).

Hearing the yoga of meditation when Arjuna says that it is difficult to control the turbulent mind, the Lord answers that the mind can be controlled by practice and dispassion. He tells his conviction by declaring "Yoga is hard to attain by the man whose mind is not subdued; but it can be attained by him who has controlled his mind" (6/36).

The Lord removing the doubt of Arjuna about the striver, who deviates from yoga without attaining the goal, declares his conviction– of all yogis, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best yogī (6/47).

The Lord declaring the four types of virtuousmen- the distressed, the seekers of wealth, the seekers of knowledge and the men of wisdom to be noble tells His conviction – the man of wisdom is My very self because he is established in Me alone without having any other desire (7/18).

At the beginning of the twelfth chapter Arjuna asks the Lord-who are the better worshippers, those following the path of devotion or these following the path of knowledge?
The Lord telling His conviction answers— The devotees who have fixed their minds on Me and who worship me endowed with supreme faith are the best yogis (12/2).

Of all mundane knowledge, the best is the discrimination which distnguishes the real from the unreal, the self from the body, the knower of the field from the field and the eternal from the transient. This knowledge (discrimination) is the

base, the root of all spiritual disciplines because a striver has to apply discrimination in all disciplines . Therefore the Lord mentions His conviction – The knowledge of Kṣetra (Field) and Kṣetrajña (knower of the field) is deemed by Me as true knowledge (13/2).

At the beginning of the eighteenth chapter the Lord first mentions four kinds of views of philosophers and then declares His convictions— All actions should be performed giving up attachment and hope of fruit, this is My certain and supreme verdict (18/6).

Glorifying the study of the Gītā the Lord declares— He who studies this dialogue of ours (the Gītā) by him I shall be worshipped by wisdom sacrifice; such is My conviction (18/70).

The above mentioned facts reveal that the Lord supports the path of devotion four times, the yoga of mediation two times and the Discipline of Action, the Discipline of knowledge and the study of the Gītā each once. It means that He glorifies devotion more than other means.

2- *Arjuna's Conviction*

In the context of the yoga of mediations, Arjuna regarding the restlessness of mind as an obstacle to the attainment of yoga in the form of equanimity, mentions his conviction— The mind verily is restless, turbulent, strong and obstinate. I consider it as difficult to control as the wind (6/34).

Hearing the Lord's glories and His yogic power and being influenced by them, Arjuna says to the Lord–I believe as true, all that you tell me (10/14).

Seeing the Cosmic-Form of the Lord Arjuna comes to know

Him as attributeless-formless, endowed with attributes–formless and with attributes and form specially. So Arjuna mentioning his conviction addresses Him, "You are the Supreme Imperishable, You are the ultimate refuge of this universe, You are the protector of the eternal Dharma and you are the eternal Being I deem" (11/18).

Seeing the Lord's Cosmic Form Arjuna comes to know His glory and influence and he is reminded of the offences committed by him. So he says, "Whatever I have rashly said either through carelessness or intimacy, addressing You as–O Kṛṣṇa , O yādava, O friend, I implore You to forgive me."

Arjuna's convictions reveal that first Arjuna comes to know his weakness and secondly he comes to know the glory of Lord Kṛṣṇa. If a striver realizes these two factors, he can attain the Supreme Goal.

3- *Sañjaya's Conviction*

Sañjaya already knew Lord Kṛṣṇa's glory and influence but by perceiving the Lord's special grace on Arjuna, he was specially influenced. So he declares his verdict, "Wherever there is Kṛṣṇa , the Lord of yoga and wherever there is Arjuna, the wielder of the bow, there are goodness, victory, glory and unfailing righteousness; such is my conviction" (18/78).

Sañjaya's conviction reveals that the Pāṇḍavas will gain a victory over the enemy undoubtedly.

4- *The Conviction of the Perfected soul*

Describing the state of the God-Realized soul who has attained this state through Dhyānayoga, the Lord declares, "Having gained the supreme bliss, the God-Realized soul does not reckon any other gain greater than that and wherein

established he is not shaken even by the heaviest affliction" (6/22).

The enlightened souls who have true insight into the modes of Nature know that it is the modes (in the form of senses) which move among modes (in the form of the objects of perception). By holding this view they are not attached to actions and objects. It means that a perfected (enlightened) soul has neither the sense of doership nor that of enjoyership.

5. The Convictions of A Striver & A Deluded One

A striver following the path of knowledge has the conviction that the senses move among sense objects viz the actions are taking place in senses and he does nothing at all, (5/8-9). It means that he does not consider himself a doer.

But the worldly (deluded) people who do not know reality, clouded by egoism hold the opinion 'I am the doer' (3/27). He who is a doer has to become an enjoyer and so he has to take birth in order to reap the fruit of actions.

6. Convictions of a Devotee & A Non-Devotee

God is the origin of all and all the activities in the world are going on by His power; knowing thus the devotees with faith and devotion worship Him (10/8). But the non-devotees (ignorant) think that God like other human beings is a man who also follows the cycle of birth and death (7/24).

7. Convictions of the Persons of Divine & Demoniac Traits

The men possessing divine traits knowing God as the source of all beings and the imperishable, with a single mind (renouncing the desire for pleasures here or here after) worship Him (9/13).

The men of demoniac traits hold the opinion that in the world there is nothing except sensous pleasures and prosperity (16/11).

Those who hanker after mundane pleasures and prospeity attach importance to the world and think that it is real while the strivers engaged in devotion to God realize that the world is unreal while God is real. The conviction that the world exists is para-dharma (duty of others) while the conviction that the world is unreal and God is real is sva-dharma (one's own duty) because God is one's own.

[In the twenty sixth verse of the second chapter and fifty ninth verse of the eighteenth chapter the term 'manyase' has been used for others' conviction rather than one's own conviction. In the first verse of the third chapter the term 'matā' has also been used for other's conviction. Similarly in the thirty fifth verse of the second chapter the term 'manyante' and in the fourth verse of the eleventh chapter, the term 'manyase' have been used in the sense of 'possibility.

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39–Description of Natural and New Changes in the Gītā

prakṛtau jāyate yattat sahajaṁ parivartanam ।
manuṣyaḥ kurute yattannū tanaṁ parivartanam ॥

In Nature and in the world, the evolute of Nature the change that is taking place is natural change while the new action performed by a person is the new change.

The natural change undergoes continuously in bodies of persons, gods, ghosts, evil spirits, celestial musicians,

demi-gods etc. as well as in the sun, the earth, the moon, the stars, the planets, trees, plants, creepers birds, beasts, insects, oceans and mountains etc. Some times this natural change is said to be taking place in Nature (13/29) while sometimes it is said to be taking place in the modes of Nature (3/27). It means that in the whole creation what ever change is taking place in bodies of moving and unmoving creatures as well as in insentient objects is natural.

The human body experiences birth, childhood, youth, old age and death (2/13). This is natural change. But a person also undergoes new change. As good company, study of sacred books, chanting of the Lord's name lead a person to goodness, so do the company of passionate and ignorant persons and study of such books lead him respectively to the modes of passion and ignorance. The men of the mode of goodness go to higher regions, those of the mode of passion remain in the middle while those of the mode of ignorance go to the lower regions (14/18).

New change can also be observed in birds and animals etc. As even a monkey can act as a soldier or a cyclist having received training. But it can't undergo such spiritual change which may lead it to salvation. The reason is that its life is to reap the fruit of its past deeds rather than to perform new deeds which is possible for human beings. Therefore a lion incurs no sin if he kills and devours any animal because he enjoys the fruit of his past deeds; he can not perform new action.

A human being takes birth in high or low social order (caste) according to the past deeeds. But new actions can change the course of his life. The bad company and training can conduce a

man of the high social order to a down fall while good company and training can make a man of a low social order virtuous and saintly. Such a man can be a model for others by inculcating uncommon virtues.

In the Gītā while describig the marks of the man of steadfast wisdom, of the person transcending the three modes of Nature and of devotees, the Lord has described the new change. A man is free in undergoing this new change to a very great extent. It is because of this new change that he may be honoured even by God and his body becomes spiritual. Saint Tukārāma went to the Abode of God with this physical body; saint Kabira's body changed into flowers; Mirā bai's body merged into the body (idol) of Lord Kṛṣṇa. The name of the Lord was heard from the dung-cakes of Janābai and phūlibai as well as from the foot prints of saint Tukārāma, Viṭṭhal, the name of God was heard from the bones of saint Chokhamelā.

In the Gītā Lord Kṛṣṇa has mentioned four types of devotees-the seekers of wealth, the afflicted, the seekers of knowledge and the men of wisdom (7/16) according to their new actions rather then according to their birth. Only human beings are eligible for this new change. Rare new change in birds and beasts etc. may be exceptional.

The mother brings up her child. This is new change (action) under taken by the mother. But its growth is no new change, it is natural. Eating food is a new change while its digestion is natural. Taking medicine is a new change while cure of the disease is natural. Similarly going to heaven, hells or eighty four lac forms of lives by performing virtuous and evil deeds, adoration, rendering service to others, performing duty and attaching importance to discrimination etc. are new changes

(actions) while birth and growth of bodies are natural changes. It is becaue of this new change that even the most sinful of all sinners can attain salvation by gaining knowledge (4/36), by rightly resolving can develop exclusive devotion to God and can attain ever lasting peace (9/30-31) and for the maintenance of the world order and the tradition of the performance of duty only for the welfare of others, by performing his duty can destory all sins (4/23).

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40–Description of Nature (Temperament) in the Gītā

Caturvidhaḥ savabhāvaśca prākṛto varṇgasta thā ।
ut pāditaśca saṅgena śuddhaśca jñānināṁ smṛtaḥ ॥

In the Gītā there is description of the four types of nature:—
(1) *General Nature Pertaining to Prakṛti:*— Germination of plants, trees and their growth; birth, childhood, youth, old age of human beings, birds and beasts: strength and weakness of bodies and such other changes that are taking place in the world, are included in general nature pertaining to Prakṛti.

This sort of nature instead of being faulty and harmful purifies beings. How can the change from childhood to youth and from youth to old age as well as from sickness to health and from health to sickness be faulty? * It rather purifies a

* Sickness can be of two kinds– by fate and by unwholesome diet. The sickness caused by fate can not be cured of by taking medicines, it will linger unles the fruit of past deeds is fully reaped. But the disease caused by unwholesome diet is cured by medicines. Here (in general nature pertaining to Prakṛti) disease caused by fate has been taken.

person by enabling him to reap the fruit of his past virtuous and evil deeds. But in this nature of prakṛti (natural change) a person acts with attachment and aversion against the ordinance of the scriptures in his own way which leads him to bondage.

This nature has been described in the Gītā as follows:—"All actions are being performed by the modes of Prakṛti" (3/27) "It is the Guṇas (modes in the form of senses and mind etc.) that move among the Guṇas (objects of perception) (3/28); 14/23); "It is the senses that are moving among their objects" (5/8-9); "All actions are being performed in every way by Prakṛti alone" (13/29). It means that a man should neither have his own way nor feel happy and sad while actions are performed by Prakṛti.

(2) *Nature According to One's Social Order:*— This sort of personal nature is decided by birth according to a person's social order-priest class, warrior class, trading class and labour class. This nature is not faulty and sinful. The nature of the members of four social orders is different according to their duties (actions). There is naturally purity in actions such as eating (food) and living of the membrs of the priest class. The members of the warrior class naturally possess fearlessness, valour and steadiness in battle and generosity in bestowing gifts. The members of the trading class have a natural inclination to agriculture, rearing of cows and business while those of the labour class are naturally inclined to render service to the members of other classes. If this sort of nature is not found among the members of different social orders, it is because of the bad company they keep. Therefore a person should always keep good company and renounce the bad one.

This sort of nature has been described in detail in the eighteenth chapter of the Gītā (18/42-48, 59-60). It means that a person should perform his prescribed duty scrupulously according to his social order, ordained by the scriptures without expecting any reward and should also renounce bad company totaliy. By doing so a man naturally attains salvation •

(3) *Self-made Nature*:— A man's nature is decided by the books he studies, the company he keeps and the environment he lives in. It means that prescribed actions, good company and pious envirnment or conduct improve a man's nature while forbidden actions, bad company and evil environment or conduct spoil his nature (16/1-18). The Lord has laid great emphasis on the improvement of this sort of nature in the Gītā several times (3/30, 34; 16/21, 24 etc.). Every one is free and powerful in purifying or in spoiling this nature. Therefore a person should always be careful in purifying his nature carefully. The success of human life consists in it.

(4) *Nature of the wise*:— The nature of the wise is quite pure. All the wise men (enlightened liberated souls) have purity, renunciation and dispassion etc. equally but their nature and conduct can differ from one another according to their social orders, stages of life and spiritual disciplines. But this difference is not faulty because they lack evils such as attachment, aversion and pride etc. It means that even the wise

• The person who wants to attain salvation should renounce even pleasures sanctioned by the scriptures, and such a person by renouncing traditional natural faulty conduct should possess pure and pious conduct.

enlightened souls' performance of duty and conduct are according to their social orders, stages of life and spiritual disciplines.

The purpose of the description of different types of nature is that a man without finding fault with the nature of others should improve his nature. He should renounce evils and inculcate virtues carefully. He is totally free in doing do.Sacred books, company of great souls and one's own zeal and patience prove helpful in it.

Something Worth-Knowing

In human life nature plays an important role. It is one's nature which decides whether a man is good or bad, virtuous or sinful, faithful or faithless, honest or dishonest and so on. Moreover he meets with an evil or a good end according to his nature.

This human life has been bestowed upon us only in order to purify our nature and we are free in it. We are not so free in becoming rich or holding high ranks as we are in purifying our nature. Therefore if a person keeps good company, studies sacred books and makes efforts to improve his nature, he can purify it very quickly and easily. On the contrary if he keeps bad company, studies worthless books and inculcates bad thoughts, his nature becomes bad.

This is only human life in which a person gets an opportunity to have discrimination, resources and power by utilizing which he can purify his nature and can become a devotee or an enlightened or a God-Realized soul.

It is nature which enables a person to win praise, respect and honour. A person belonging to a high social order and stage of

life, holding high rank and position can't win real praise, respect and honour if his nature is bad. People may be afraid of him and thus may praise and honour him outwardly but he can't win their hearts. In his absence they declare that they have to enslave themselves to a vile and cunning person because he holds a high rank. It is because of nature that Yudhiṣṭhira is honoured while Duryodhan is dishonoured even today.

A man can very quickly improve his nature by renouncing selfishness and pride, by rendering service to others and by being engrossed in the welfare of others. If his natue is improved, he can attain salvation and also can lead the world to salvation. As some trees just like Peepul grow very long while grass etc. remain very small, so can a man grow very high by improving his nature. As there is no obstacle to the growth of the tree in the sky, so is there no limit to a man's progress.

Nature is particularly of two types – General (Social) and individual (personal). The former needs no labour and it undergoes automatic changes. For example–in summer season sometimes it is very hot while at other times it is not so hot, sometimes wind blows, sometimes it does not blow. Similarly there is a change in weather in winter and rainy seasons. A child is born, grows young, becomes old and dies. Trees, plants and creepers germinate, grow, fall and dry. Buildings are constructed, become old and fall down. This sort of nature can be changed as the explosion of an atom bomb can spoil and pollute the atmosphere (general nature) and thus can change it.

Individual nature differs from person to person. Some people are calm and quiet by nature while others are terrific

and deluded by nature. The former can make their nature calmer and quieter by good company, study of good books and good thoughts. Even the latter with a firm resolve can make their nature calm and gentle by good company, study of good books and good thoughts. The men of deluded nature may face difficulty in improving their nature, but they are also free in doing so.

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41–Divine (daivī) and Demoniac (āsurī) traits in the Gita

abhayādi guṇair yuktā sampad daivīti kathyate ।
dambha darpā bhimānā disurī sampadā matā ॥

The term 'deva' denotes God rather than gods while the term 'asura' stands for those who want to maintain their life breath, it does not stand for demons. In the Gītā the term 'deva' stands for God as 'deva deva' (10/15); 'devam' (11/11, 14); 'deva devasya' (11/13) etc. Similarly the term ' asura' in 'āsuraṁ bhāvam' (7/15); 'āsuraḥ' (16/6); 'āsura niścayān' (17/6) stands for those who have attachment to their life breath.

All the virtues possessed by God are known as divine traits which lead to liberation (16/5). Strivers embracing this divine nature worship God (9/13).

The term 'asu' denotes life breath. Those who are attached to life breath and want to maintain it are called 'asura' and their nature or traits are 'āsurī guṇa' (demaniac traits). These traits lead a person to the cycle of birth and death, to eighty four lac forms of lives and to hells. It means that they are conducive to

bondage (16/5). The deluded embrace this demoniac nature (9/12).

The devotees who have a disinclination for the world in order to attain God-Realization and who embrace the divine nature are of two types:—

(1)*Those who worship God with attributes (devotees)*:— Such devotees possess faith, belief and the sentiment of devotion. They possess divine traits such as "fearlessness, purity of heart..... absence of pride etc." (16/3) which are twenty six in number. Such strivers by beholding God every where become fearless first of all and then automatically they become free from pride.

(2) *Those who worship attributeless God (wise)*:— Such devotees discriminate the real from the unreal, the soul from the body. So they possess twenty virtues such as 'absence of pride, freedom from hypocrisy.....seeing God as the object of true knowledge' (13/7-11). Such devotees first of all possess absence of pride and then by realizing the pervasiveness of God every where become fearless.

Both types of strivers possess divine traits which are the means to God-Realization. The enlightened (God-Realized) souls naturally possess these divine traits. Though they transcend the three modes of Nature yet they possess the divine nature because of their past practice when they were strivers. The marks (virtues) of God-Realized devotees have been described from the thirteenth to the nineteenth verses of the twelfth chapter while the marks and conduct of the wise who have tranceneded the three modes of Nature have been described from the twenty second to the twenty fifth verses of the fourteenth chapter.

Those who embrace the demoniac nature are also of two types:—

(1)*Those who worship gods for reward*:— Such persons who worship gods for rewards, even though may reach the abode of Brahmā, the creator, possess the demoniac nature. The reason is that the aim of their life is to enjoy pleasures and they are deeply attached to them and hanker after them (2/42-44; 7/20-23); 9/20-21). The fruit gained by them is perishable (7/23) and they repeatedly go to heaven and return to earth (9/21).

It means that those whose aim is to enjoy the perishable pleasures possess the demoniac nature while those whose aim is to perform actions in order to please God, to maintain the world order for the welfare of the world possess the divine nature.

(2) *Those who perform evil deeds by embracing demoniac traits such as desire and anger etc.*:—Those who embrace demoniac traits such as desire, anger and pride etc. adopt foul means such as falsehood, forgery, fraud, deception, dishonesty and violence etc. and thus trouble other persons. Such sinners are cast into demoniacal wombs of birds, beasts, moths, germs, insects, trees and creepers (16/19) and also foul hells such as 'Kumbhī pāka' and 'raurava' etc.

It means that divine traits are revealed in the striver who depends on God, and those divine traits lead him to salvation. But the person who wants to maintain the body for acquisition, pleasures and security develops demoniac traits which lead him to bondage and ruin. Therefore a striver should go on renouncing demoniac nature by attaching importance to the divine one. By doing so he will certainly achieve his aim.

42–Yoga (Union or Discipline) in the Gītā

yoga śabdasya gītāyāmarthastu trividho mataḥ ।
sāmarthye caiva sambandhe samādhau hariṇā svayam ॥

The term 'yoga' means union of two elements of the same class. In 'Āyurveda' (science of medicine) the mixture of two medicines is called 'yoga'. In grammer conjunction of words is called 'yoga'. In 'Pātañjala yoga Darśana' 'control over the mental disposition' is called yoga. Thus the term 'yoga' is used in different senses, but Gītā's 'yoga' has its own singularity.

In the Gītā the term 'yoga' has very strange meanings which can be divided into three parts :—

(1) The term 'yoga' is formed from the root 'yujir yoge' which means eternal affinity for God Who is even (the same in all) as "even mindedness is verily yoga" (2/48) etc. In the Gītā the term has been particularly used in this sense.

(2) The term 'yoga' is formed from the root 'yuj' samādhau' which means 'quietude of mind' or the 'state of trance' as 'when, the mind, disciplined by the practice of yoga, attains quietude', (6/20) etc.

(3) The term 'yoga' is formed from the root ,yuj saṁyamane' which means power or influence as 'Behold the wonderful power of My yoga' (9/5) etc.

In 'the Pātañjala yoga Darsana' 'control over the mental disposition' is called yoga (1/12) and the reward of that yoga has been said to get established in the self (1/3-4). Thus this reward mentioned in 'The Pātñjala yoga Darśana' is 'yoga' of the Gītā (2/48; 6/23). It means that by totally renouncing affinity for the mental dispositions, the state of equanimity

attained by a striver is called 'yoga'; having attained which there is no separation or deviation. By controlling the mental dispositions a man attains 'the fixed state but while being established in equanimity he attains 'fixed realization' which trancends all states, which is the illuminator of all states and which is the fruit of all yogas.

The affinity (union) of the soul for God is eternal and it undergoes no change because the soul is a fragment of God. A man (soul) does not realize this affinity because he accepts his affinity for the body and the world. As soon as he renounces this assumed affinity for the body and the world, he realizes his eternal union with God. "Freedom from contact with sorrow is yoga" (6/23) *

It means that a man by an error has accepted his union with the body and the world. But as soon as he realizes that he has no union with the body and the world but he has affinity (union) for God who is the same in all, that realization is 'yoga'. This yoga (union) with God remains the same all the time, every where and there has neither been nor can be any disunion from Him. In order to attain this union in the Gita several disciplines– of Action, of Knowledge, of Devotion, of Meditation, of Eight Yogic practices, of Breath-restraint and of severe Austerity have been mentioned as the means. These means are called 'yoga' only when they enable a striver to renounce affinity for the unreal (world) and to realize his

* In the Gītā the sentence ' Skill in action lies in (the practice of this) yoga' has been used. But this is not the definition of yoga, it is rather its glory. It means that actions should be performed by practising this yoga (equanimity).

eternal union with God.

Attachment to the unreal is the only obstacle to the realization of this eternal union. It is attachment to the unreal which gives birth to the pairs of opposites such as attachment and aversion, the desirable and the undesirable and the good and the bad etc. As soon as attachment to the unreal is renounced, union with God is realized.

The Lord has mentioned two types of disciplines specially in order to attain this union with God-the Discipline of Action and that of knowledge (3/3). Renunciation of affinity for the unreal is the Discipline of Action while union with the real is the Discipline of Knowledge. But both these disciplines (paths) are strivers' own, while the Discipline of Devotion is not the striver's discipline, it is God's discipline*.

While a devotee has an inclination to God, he automatically remains equanimous in success and failure.

Freedom From Sins By the Three Disciplines

In the Gita the three disciplines have been mentioned to be free from sins:—

(1) *Discipline of Action*:— The striver, who performs his duty in order to maintain the world order, for the guidance of others, without any interested motive, is freed from all sins (3/13).

(2) *Discipline of Knowledge*:— The entire world is kaleidoscopic and perishable while the self is eternal and imperishable. It is that light (self) which illumines the four— I or mine, you or yours, he or his (she or her) and it or its. That light ever remains the same in all of them. As the blazing fire turns the fuel to ashes, even so the fire of knowledge (light) reduces all actions and sins to ashes (4/37). It means that into the fire of knowledge all – I or mine you or yours, he or his (she or hers) and it or its merge.

(3) *Discipline of Devotion*:— Those who having a disinclination for the world take refuge in God, He liberates them from all sins. The Lord says to Arjuna, "Renounce all duties to Me and take refuge in Me alone. I shall liberate you from all sins; grieve not" (18/66).

Attainment of the Beatitude of Brahman (Supreme Bliss) By the Three Disciplines

All the strivers have to attain the same goal though their ways of worship are different according to their faiths, beliefs, interests, natures and capabilities etc. As different persons have different languages, dresses, sects etc but they are equally sad and happy in unfavourable and favourable circumstances, so do strivers follow different spiritual disciplines in order to attain God by having a disinclination for the world but all of them realize the same God or attain eternal peace equally.

* In the Gītā the Disciplines of Action and Knowledge are two independent disciplines (paths) while the Discipline of Devotion instead of being an independent path is included in the above mentioned two disciplines. So the Discipline of knowledge is divided into two parts;with the predominance of discrimination (13/19-34) and mixed with devotion (13/1-18). Similarly the Discipline of Action is divided into three parts-with the predominance of action (18/4-12), mixed with devotion (18/41-48) and with the predominance of devotion (18/56-66). But when the Discipline of Devotion is regarded as an independent discipline, it is not the strivers' discipline, it is God's discipline. Then the three disciplines have separate independent entities.

The Lord in the Gītā has mentioned all the three disciplines as the means to attain the Beatitude of Brahman viz the supreme bliss or the ever lasting peace.

(1) *Discipline of Action*:— The striver who is free from desire, attachment and egoism attains peace. This is Brahman state (state of God-realized soul). Being established in it even at the death-hour, he attains Brahmic bliss (oneness with Brahman) (2/71-72).

(2) *Discipline of Knowledge*:— He who has renounced the pleasure born of sense-contacts and delights and rejoices only in God, such a striver attains the Beatitude of Brahman. The seers with sins destroyed, doubts removed and engrossed in the welfare of all beings attain the Beatitude of Brahman. Those who are free from lust and anger, who have subdued their mind and realized the self attain the Beatitude of Brahman (eternal peace) here and here after (5/24-26).

(3) *Discipline of Devotion*:— The striver, who is serene and fearless, who is firm in the vow of continence, who has subdued his mind, applying his mind to Me and depending on Me attains ever lasting peace or the supreme bliss (6/14-15).

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Identity of the Three Disciplines

In the Gītā each of three disciplines includes the other two disciplines also:—

(1) *Discipline of Action*:— In it there is mention of the Discipline of Devotion as 'He should sit devoting his heart and soul ot Me' (2/61); 'Dedicate all actions to Me with your mind fixed on Me' (3/30); 'He acts offering all actions to God' (5/10).

Similarly there is mention of the Discipline of Knowledge also as "Who has identified himself with the self" (5/7) because in the Discipline of Knowledge, the point of the identification of one self with the Self (Supreme Self) predominates.

(2) *Discipline of Knowledge*:— In it there is mention of the Discipline of Action–"Those who are engrossed in the welfare of others" (5/25; 12/4). Similarly there is mention of the Discipline of Devotion where exclusive devotion is important— "Exclusive devotion to Me through exclusive attachment" (13/10); "He who constantly worships Me with an exclusive devotion" (14/26).

(3) *Discipline of Devotion*:— In it there is mention of the Discipline of Action as "Renounce the fruit of all actions" (12/11) and "Man worships God through his own duty" (18/46). Similarly there is mention of the Discipline of Knowledge in "Who are in eternal union with God" (15/5) and "They know Brahman (the Absolute)" (7/29).

It means that the three disciplines can't be divided into water tight copmpartments. In fact they are one, only there is difference of methods in them.

From one point of view the Disciplines of Action and Devotion are related because in the former the striver wants to offer every thing or action to the world while in the latter he wants to offer them to God (9/26-27).

From one view point the Disciplines of Action and Knowledge are related with each other because in the former the striver is detached from the world by renouncing attachment to objects and actions (6/4) while in the latter the striver is detached by holding that all actions and objects are nothing except Prakṛti (Nature). It means that in the former a

striver is detached from the world through actions while in the latter he is detached through discrimination.

From another view point the Disciplines of Devotion and Knowledge are related because the devotee following the Discipline of Devotion holds every one or every thing to be born of God (7/12;10/5, 6, 8, 39) and to be in God (6/30; 7/7; 8/22) while the devotee following the Discipline of Knowledge holds them to be born of Nature (14/19; 18/40) and to be in Nature (13/30).

Prohibition of Being Instrumental in Making Actions Bear Fruit in the Three Disciplines

In the Gītā the Lord has mentioned causes (instruments) in all the three Disciplines:—

(1) *Discipline of Action*:— When a man is attached to the fruit of action, to the instruments of action and to the materials of action, he becomes the cause (instrument) of actions. In the world so many actions are performed but we don't become their cause and don't reap their fruit because we are not attached to those actions. Those who are attached to the fruit of actions reap their fruit. Therefore in the context of actions the Lord by regarding Arjuna as the representative of all human beings says to him, "Be not instrumental in making your actions bear fruit" (2/47) viz a striver following the Discipline of Action should perform his duty scrupulously but he should be attached neither to actions, nor to fruit of actions nor to their instruments. It means that such a striver is not attached to actions, to fruit of actions and to instruments like body etc. So he does not become the cause of actions.

(2) *Discipline of Knowledge*:— The striver following the Discipline of Knowledge holds that all actions are performed in

Nature, in the world, in the body and in the senses while the Self ever remains the non-doer (13/29). The knower of truth holds that it is the Guṇas (modes in the form of senses, mind etc.) that move among the Guṇas (objects of perception) and so he does not get attached to them (3/28). He holds that in all actions such as seeing, hearing, touching etc., it is the senses that are moving among their objects and he (self) does nothing (5/8-9). So the Lord in the context of the Discipline of Knowledge declares Nature to be responsible for bringing forth the evolutes and the instruments (13/20). The five factors– the body, the agent, the organs (senses), different functions (movements) and destiny, contribute to the accomplishment of all actions (18/14).

In the second half of the twentieth verse of the thirteenth chapter it has been declared that in the experience of pleasure and pain the soul is said to be the cause. But only the man (soul) who holds that he is established in Nature feels neither happy nor sad. The sage centred in the self thinks that all actions are performed in Nature, he does nothing himself and gets nothing done by others (5/13) viz he does not become the cause of any action or its fruit etc.

(3) *Discipline of Devotion*:— When a devotee surrenders himself to God, he becomes a mere instrument in the hands of God; all his actions are performed by Him. So in the context of the Discipline of Devotion the Lord says to His dear devotee Arjuna, "These warriors have already been slain by Me, be you merely an instrument," (11/33).

Thus the purpose of giving three causes in the three Disciplines is that the strivers following the three Disciplines don't make them the cause in the performance of actions but

they remain mere instruments. They may appear to be the cause to people but in fact they don't become the cause.

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43–All Are Eligible for Yoga (Disciplines) Mentioned in the Gītā

sarve mānava deha tvāt prābhu prāptya dhikārṇaḥ ।
tasmāt kenāpi mārgeṇa harim prāpnoti mānavaḥ ॥

In other scriptures there is mention that persons possessing certain virtues are qualified for the paths of knowledge and yoga etc. For example he who is equipped with four spiritual disciplines is qualified for knowledge while he who is not of deluded and sane disposition but is of insane dispostion is qualified for Pātañjala yoga and so on. But God is so singularly generous and kind that in the Gītā he declares that every human being is qualified for the yogas (Disciplines) of Devotion, Knowledge and Action. It means that all persons who want to attain God are qualified for yoga of the Gita.

Qualified For the Discipline of Devotion

The Lord while mentioning the persons qualified for devotion first of all mentions the vile sinner. He declares, "Even if the vilest sinner worships Me with exclusive devotion, he must be reckoned as a saint, for he has rightly resolved. Soon he becomes virtuous and secures lasting peace" (9/30-31). Secondly He mentions the person of inferior birth such as pariah etc. who gets this birth because of his past sins (9/32).

Thirdly he mentions the persons of the middle class such as

women, traders and labours (9/32).

Fourthly He mentions the holy members of the priest class and devoted royal saints who are superior to others by birth and conduct (9/33).

Thus all human beings are included in these seven types of persons – vile sinners, persons of inferior birth as pariah, women, traders, labours, members of priest class and royal saints who are qualified for devotion. The reason is that a being (soul) being a fragment of God has eternal, indivisible and incessant affinity for God. But he has committed an error that he has accepted his affinity for that (the unreal) which is not his while he has renounced his affinity for Him Who is his.

Though there are seven types of persons who are qualified for devotion yet they are divided into four classes according to their sentiments – the seekers of wealth, the afflicted, the seekers of knowledge and the wise (7/16). The seekers of wealth want to acquire wealth only from God without depending on any one else. The afflicted seek help only from God in order to get rid of sufferings. The seekers of knowledge practise devotion only to the Lord with the sole motive of knowing Him in reality. The wise are those who have no deisre except God and ever remain busy and engrossed in worshipping Him. These wisemen (dear devotees) are very loving to God and God is very loving to them (7/17). The Lord declares them as His very self (7/18). In the nineteenth verse of the fifteenth chapter they have been called all knowing (who knows well what is worth knowing). It means that persons whose aim is God Realization are qualified for devotion whether they have mundane desires or spiritual ones or no desire at all. In the Śrīmad bhāgavata also it is mentioned:—

A wise man whether he is free from all desires or he has all desires and whether his desire is to attain salvation should worship only the Supreme Person (God) through keen Discipline of Devotion (2/3/10).

Qualified for the Discipline of Devotion

As all persons are qualified for devotion, so are they qualified for knowledge. The Lord declares in the Gītā, "The knowledge, which is gained by approaching illumined souls, by rendering service to them and by questioning them with an open and guileless heart; and by gaining which the striver is not deluded by ignorance and he sees the entire creation first within his own self and then in God, can be gained even by the most sinful of all sinners (if he has a keen curiosity) (4/34-36).

The Lord further declares, "If the most sinful of all sinners wants to gain knowledge, he by gaining knowledge crosses all sins by the raft of knowledge. As the blazing fire turns the fuel to ashes, so does the fire of knowledge turn all actions to ashes" (4/36-37).

When even the most sinful of all sinners can gain knowledge, there is no question of knowlege not being gained by those who are full of faith, who have mastered their senses and who are devoted to their spiritual practice (4/39).

Some behold the Supreme Spirit in the self through the Discipline of Meditation, others, through the Discipline of Knowledge, and others, again through the Discipline of Action (13/24). But those who don't know these Disciplines, having heard from the enlightened souls and being devoted to that hearing, gain knowledge (13/25).

It means that the person who wants to gain knowledge can gain it whether he is a striver full of faith or the most sinful of all sinners or the most ignorant.

Qualified for the Discipline of Action

As all persons are qualified for the Disciplines of Devotion and Knowledge, so are they for the discipline of Action. He who wants to be free from all mundane desires viz wants to attain salvation, attains God (Salvation) by performing his duty scrupulouly without expecting any reward, without any distinction of caste, creed, colour and stage of life etc. (18/45). Those who renouncing attachment to the fruit, without the sense of mine, perform action with body,senses, mind and intellect for the sake of Self-purification are karma Yogī (5/11). All their actions (present, accumulated and as fate) melt away (4/23).

It means that all those who renouncing attachment to the fruit perform duty for the welfare of others are qualified for the discipline of devotion.

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44–The Three Yogas (Disciplines) of the Gītā Lead to the Same Goal

karma yoge jñāna yoge bhakti yoge tathaiva ca ।
asti sādhana sidhau ca gītāyām tu samānatā ॥

In the Gītā the same kind of declaration has been made in the three disciplines – of Action, of Knowledge and of Devotion:—

In the Discipline of Action:—

'He who sees inaction in action and action in inaction' (4/18)

In the Discipline of Knowledge:—

'He who sees himself in all beings and all beings in himself' (6/29).

In the Disciple of Devotion:—

'He who sees Me in all beings and all beings in Me' (6/30).

The purpose of making the same sort of declaration is that a

striver should understand the reality about the Discipline he is qualified for. In the Discipline of Action there is importance of inaction, while in the Discipline of Knowledge and Devotion there is importance of the self (soul) and God respectively. It means that inaction, self and God are essentially the same.

In the Discipline of Action in fact there is only inaction. The reason is that every action has a beginning and an end. It means that there is inaction before its beginning and after its end. This is a rule that whatever exists at the time of beginning and at the time of end also remains in the middle. Therefore during the performance of actions also there is nothing except inaction.

In the Discipline of Knowledge the world (beings) has no existence while the self never ceases to be. The bodies are born and they die but the self (soul) ever remains the same before the birth, during life time and after death.

In the Discipline of Devotion the entire creation undergoes birth and decay etc. while God remains the same before creation, during creation and after dissolution.

Inaction (detachment), soul and God are axiomatic. So they are for ever, for all and every where. But actions, beings and the creation are not axiomatic. So they are neither for ever nor for all nor every where.

The mundane materials can be gained through actions and efforts. But that is not the case with inaction, soul and God. They can't be attained through action and efforts (practice). They can rather be atttained by having non–expectation of reward, by discrimination and by faith. Otherwise unlike the mundane materials they would have not been available for ever, to all and every where.

Actually a man (self or soul) does not need actions, beings

and the world in the least. When he realizes their need, it means that he has disinclination for inaction, soul and God. In order to realize the existence of these three, there is no need of the perishable body, senses, mind, intellect, ability and resources etc. But he is unable to understand this fact because he instead of realizing the reality with the self wants to realize it with senses, mind and intellect etc. as he is habitual to do so.

In fact inaction, soul and God are fundamentally the same and we have eternal affinity for them, while we have no real affinity for actions, beings and the entire creation. When we realize the fact that we have no affinity for action, then inaction remains. In inaction there are both soul and God. When we realize our detachment from beings, only the soul remains. In the soul there are both inaction and God. When we realize our detachment from the entire creation, God remains. In God there is inaction as well as soul.

Nothing remains to be done by the person who realizes inaction in action. He is wise among men, he is a yogi, who has performed all actions (4/18). Nothing remains to be known by the person who beholds the Self (Soul) present in all beings (6/29) and nothing remains to be acquired by him who beholds the entire creation as God's manifestation. Such a devotee never loses sight of Him and He never loses sight of such a devotee (6/30).

If a devotee attains one of the states, the other two are automatically attained by him. If he attains the state that nothing remains to be done by him, it means automatically that nothing remains to be known and acquired by a karma yogi. Similary if nothing remains to be known by him, it means automatically that nothing remains to be done and acquired by a Jñāna yogi. In the same way if nothing remains to be acquired, it means that nothign remains to be done and known by a Bhakti yogi.

When nothing remains to be done, to be known and to be acquired by a devotee, it means that he attains perfection viz his human life is successful.

So long as a person performs action for himself, something remains to be done. But when he performs all actions for others without any intrested motive, nothing remains to be done. When a striver realizes the self (viz-knows the self in reality) nothing remains to be known. Similarly when a striver accepts that only God is his, nothing remains to be acquired. It means that a striver should do service to others, should know the self and should attain (acquire) only God.

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45–Glory of The Three Disciplines in the Gītā

trayo hi yogāḥ sugamā variṣṭhāḥ siddhipradāḥ pāpani Vārakāśca ।
tuṣṭi praśānti prada sāmya dāśca jñānāccha dātāra udīritāśca ।

Lord Kṛṣṇa in the Gītā has declared each of the three Disciplines as independent means to realize God and He has glorified them by mentioning nine facts pertaining to each of them.

The Discipline of Action

(1) *Superiority:*— Th e Discipline of Action has been declared to be superior to the Discipline of Knowledge (5/2). The reason is that in this Discipline all actions are performed in order to maintain the world order viz for others. Therefore one's own comforts, honour, praise, pride of talents, desire for pleasure and prosperity etc. are easily renounced. But in the

Discipline of Knowledge it is difficult to renounce one's own comforts and pleasures through discrimination.

The Discipline of Action is superior to the Discipline of Meditation (12/12) because in it there is renunciation of the desire for the fruit of action while in the Discipline of Meditation there is no such renunciation.

The karma yogī who performs actions being unattached is superior to the person who renounces actions (3/7) because action is the means to attain to yoga (evenmindedness) (6/3) while mere renunciation of actions does not lead a man to perfection (3/4).

(2) *Easiness:*— A karma yogi is easily set free from bondage (5/3) because he remains equanimous, being free from attachment and aversion. It is attachment or aversion to the fruit of action which binds a man bcause he feels happy and sad in success and failure.

(3) *Quick God-Realization:*— the Karma yogī with equanimity quickly attains God (5/6) because he is neither attached to actions nor to their fruits and he does not depend on the world (4/20)

(4) *Freedom from Sins:*— All the actions and sins of the person, who works merely for the sake of sacrifice viz for preserving the continuity of obligatory duties, melt away (4/23) because by doing so he has neither attachment to the fruit of action nor desire etc.

The actions of the Karma yogī, who knows the truth about action and inaction, are burnt up by that fire of knowledge (4/19). The reason is that all his actions are free from desires and projections. So they can't lead him to bondage.

(5) *Satisfaction:*— A Karma yogī is satisfied in the self (2/55),

(3/17) because he has no deisre and so his satisfaction does not depend on others.

(6) *Attainment of Peace:*— A Karma yogī attains peace (2/71) (5/12) because he gets detached from the world having no desire and sense of mine.

(7) *Attainment of Equanimity:*— A karma yogī becomes equanimous in success and failure (4/22) because he is neither happy in success nor sad in failure and is free from attachment and aversion.

(8) *Attainment of Knowledge:*— The person who is perfected in Karma yoga himself attains knowledge of the self in course of Time (4/38). the reason is that he is not attracted towards the world, the insentient. So he realizes the self which is axiomatic.

(9) *Attainment of Tranquillity:*— A Karma yogī attains tranquillity of mind (2/64). It is attachment and aversion to the objects of senses which cause disquietude and turmoil in the mind. But a Karma yogī enjoys the objects of senses being free from attachment and aversion. So he attains placidity of mind.

The Discipline of Knowledge

(1) *Superiority:*— Knowledge sacrifice is superior to wealth sacrifice (oblation to the sacred fire) (4/33). The reason is that in wealth sacrifice material things and actions play an important part while in knowledge sacrifice importance is attached to discrimination. A man is not so free in using materials and actions as he is in using discrimination.

(2) *Easiness:*— The striver folowing the path of knowledge by meditating on the attributeless and formless God, being free from all sins easily attains Brahman (God) (6/28) because he does not identify himself with the body.

(3) *Quick Perfection:*— A Sāṁkhya yogī with faith having

gained knowledge attains the Supreme Goal quickly (4/39) because he has mastered his senses.

(4) *Freedom from sins:*— Even the most sinful of all sinners crosses over all sins by the raft of knowledge (4/36) and the fire of knowledge reduces all actions (sins) to ashes (4/37) because having realized the self, affinity for the body and the world is renounced.

(5) *Satisfaction:*— The Sāṁkhya yogī maditating on the self is satisfied in the self (6/20) because he has no affinity for the insentient viz body, mind and intellect etc.

(6) *Attainment of Peace:*— A Jñāna yogī having gained knowledge attains supreme peace (4/39). The reason is that having known the reality, nothing remains to be known by him.

(7) *Attainment of Equanimity:*— He who sees himself in all beings and all beings in himself becomes equanimous as he sees the same divinity in all (6/29). He becomes equanimous in pleasure and pain (14/24) because he gets identified with the Absolute.

(8) *Attainment of Knowledge:*— When a Jñāna yogī realizes by discrimination that the knower of the field (soul) is different from the field (body etc.), he attains the Supreme (13/34) because he renounces his affinity for Nature and its evolute.

(9) *Attainment of Serenity:*— A Sāṁkhya yogī attains serenity of mind (18/54) because he is free from egoism and desire etc.

The Discipline of Devotion

(1) *Superiority:*— He who worships God with faith, his inmost self merged in Him, is the most devout of all yogis (6/47) because he has faith and belief in Him and depends on Him. Of

the two-the Sāṁkhya yogī and Bhakti yogī, the latter is the best because he worships Him endowed with supreme faith with his mind fixed on Him (12/2).

(2) *Easiness*:— God eats the leaf, the flower, the fruit and even water etc. which is offered to Him with devotion. Not only this, if the devotee has nothing to offer, whatever he does, he should offer it to God. By doing so he is freed from the bondage of actions and attains God (9/26-28). The reason is that the devotee has the sentiment of devotion and wants to offer something to God and God values the spirit (sentiment) of devotion rather then the thing.

(3) *Quick God-Realization*:— God speedily delivers the devotees from the ocean of birth and death who constantly worship Him with exclusive devotion (12/7). It is God's responsibility to conduce them to salvation because they depend only on God.

(4) *Freedom from sins*:— God liberates the devotee who takes refuge in Him from all sins (18/66) because He is fully responsible for such a devotee.

(5) *Satisfaction*:— Having fixed his mind on God a devotee is satisfied (10/9) because he thinks that he is making the best use of his time by thinking of God. During the state of perfection he is ever contented because he has realized God (the Supreme Goal).

(6) *Attainment of Peace*:— A devotee attains ever lasting peace consisting of supreme bliss (6/15) (9/31) because he depends only on God.

(7) *Attainment of Equanimity*:— The Lord offers equanimity to His devotees by which they attain Him (10/10) because they are ever engaged in His worship only.

(8) *Attainment of Knowledge*:— God Himself destroys the ignorance of His devotees (10/11) because they worship Him only, whole heartedly without having any desire. So He dispels their ignorance which is followed by God Realization.

(9) *Attainment of Serenity*:— The mind of a devotee becomes serene (6/14) because he goes on meditating on God.

46–Yoga (Union With God) and Bhoga (Pleasure) in the Gītā

Prabhuṇā saha sambandho jīvānāṁ yoga ucyate ।
prakṛtyā kṛta sambandhaḥ prāṇināṁ bhoga ucyate ॥

The natural (axiomatic) affinity of the self for God is 'Yoga' while the assumed affinity for the mundane is 'Bhoga'. Renunciation of attachment to the world (mundane) leads to 'Yoga' while attachment to the world leads to 'Bhoga', 'Yoga' is eternal while 'Bhoga' is transitory.

If food is eaten merely for the maintenance of the body without attachment to it, without relishing it and without the motive of making the body robust, it leads to 'yoga'. But if it is eaten in order to keep the body healthy and robust or in order to relish it, it leads to 'Bhoga'. Old attachment is wiped out if the food is eaten being free from atachment and taint and new attachment does not develop because it is eaten without any relish. So it leads to 'Yoga'. But old attachment, is nourished if food is eaten with attachment and new attachment is born by relishing it. So it leads to 'Bhoga'. Peace which is attained by the renunciation of attachment to the mundane leads to yoga (12/12) while the enjoyment of pleasures leads to bondage (18/38).

If charity is offered in order to reap its fruit, it leads to attachment and bondage (2/42-44) Though outwardly it may appear that affinity for it has been renounced. But if charity is

offered as a matter of duty without expecting any reward, attachment to it is renounced (17/20) as it is renunciation. Renunciation proves very much fruitful, it causes purity and also union with God (6/23). Union with God involves disunion from the world (6/23) while pleasure involves union with the world (5/22).

Affinity for other beings in order to comfort them and to do good to them without any interested motive is 'Yoga' while affinity for others with an interested motive is 'Bhoga'. Affinity with attachment for the mundane is an obstacle to the realization of eternal affinity for God.

Renunciation of attachment to the mundane provides joy. If a striver enjoys that joy, it leads to 'Bhoga' but if he does not enjoy it, it leads to 'yoga'.

If a striver totally renounces the attachment to pleasures, all the means will lead him to the realization of his eternal union with God. If actions are performed in order to maintain the world order, to safeguard the tradition of the performance of duty without any interested motive, the actions flow towards the world while the self is united with God (4/23)

In the Discipline of Knowledge by discriminating the real from the unreal, the striver renounces his affinity for the kaleidoscopic persons, objects and actions and thus realizes his eternal union with God (13/23, 34).

In the Discipline of Devotion a devotee offers all actions and things etc. to God by regarding them as His. Thus his affinity for the mundane is renounced and he is united with God viz attains Him (9/27-28).

In the Discipline of Meditation when the mind is constantly concentrated on God without the least idea of the world, only the goal which is to be attained remains, then he is united with God and realizes the self (6/20, 28).

In the Discipline of Eight Yogic practices (consisting of breath restraint and severe austerity etc.) if the eight practices such as 'yama' (five great vows) and 'Niyama' (canons of conduct) etc. are undertaken without expecting any reward, the affinity for the world is renounced and the striver is united with God. (5/27-28). But the striver should be specially cautious that he should not get entangled is accomplishments (siddhi). If he gets entangled in accomplishments, it is 'Bhoga' (pleasure) rather than 'Yoga' (union with God).

It means that a striver following any one of the Disciplines should be cautious during the practice of the spiritual discipline as well as in the practical life. He should not enjoy things persons, actions and the state of steadiness etc. otherwise it will become 'Bhoga' rather than 'Yoga'.

The Sāttvika happiness binds a man (soul) by attachment to it, the Rājasa one by attachment to actions while the Tāmas one by sleep, indolence and heedlessnes (14/6-8). Therefore if a striver is not bound by the Sattvika or the Rājasa or the Tāmas happiness and is not attached to it, he will be united with God.

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47–Bondage and Salvation in the Gītā

guṇa saṅgo hi jīvānāṁ bandhanaṁ kathyate mahat ।
gyṇa saṅga parityāgo jīvānāṁ mokṣa ucyate ॥

When a clean kitchen utensil is put on the stove to cook food, food sticks to it in the inner side while smoke adheres to it in the outer side. Thus the utensil has its affinity for the alien matter. The clean dress and the mirror are covered by dirt, and there is rubbish in the house. So the dress, the mirror and the house have affinity for alien mattter. But they become clean if they are washed with water and soap or clay etc. and the dirt (rubbish) is removed. Similarly the Self (soul) by assuming its affinity for Nature and its evolute, body etc becomes impure, which is bondage. When it renounces this affinity, it becomes

pure, it realizes its identity with God which is called salvation.

As far as the utensil, the mirror and the dress are concerned, dirt adheres to them. But the self (soul) itself assumes its affinity for the body and the senses etc, the evolutes of Nature and is thus bound. It is attachment to the Guṇas (modes of Nature) which is responsible for its birth in good and evil wombs (13/21). All beings are born by the union of Field (body) and the knower of the field (soul) (13/26). But this union is done by the soul. This affinity (union) is bondage and lack of affinity (disunion) is liberation or salvation.

The Lord declares " Earth, water, fire, air, ether mind, intellect and egoism; thus is My Prakṛti (Nature) divided eight fold. This is My lower Nature. But different from it is My higher Nature, the life element by which this universe is held becaue of its egoism, attachment, sense of mine and desire etc." (7/4-5). He also declares, "This eternal soul is a fragment of Myself in his world but it attracts the senses, with mind as the sixth , abiding in Nature" (15/7). It means that the soul (self) is naturally detached but it accepts its affinity for the modes (of Nature), senses and body which are the evolutes of Nature. So it is bound. The more affinity it accepts for the wife, the sons and the riches etc, the more bound it is. But if it renounces this assumed affinity for them, it is liberated.

The self (soul) can do nothing mundane without accepting its affinity for Nature. When it can do nothing, there is no question of its bondage (without its affinity for Nature). Without assuming this affinity it has no responsibility to perform any action, it remains a non-doer. Therefore in the Gītā it has been declared to be a non-doer times and again (13/29, 32-33 etc).

There are three means to renounce this assumed affinity for Nature:—

(1) *Discipline of Action*:— What ever a person does with his

physical, subtle or causal body, he should do it as a duty to maintain the world order, for the welfare of others, being free from attachment and interested motive (3/9,20). By doing so he will realize his detachment and also realize the self.

(2) *Discipline of Knowledge*:— A person through discrimination discriminates the real from the unreal, the eternal from the transitory and thus separates the self from the unreal (body etc). By doing so he attains liberation (salvation) being free from bondage (13/23,34).

(3) *Discipline of Devotion*:— A man should perform all actions in order to please God by regarding the entire creation including himself as God's and offer every thing or action etc. to Him. By doing so he is liberated from the bondage of the world and attains Him (9/26-28).

Actually bondage has no existence of its own as it is unreal (2/16). Had the bondage been real, a person might have never been liberated from this bondage. But in fact it is self-made and assumed. Every person has got power, ability and qualification etc. to be free from it. So in the Gītā it is declared that even the most sinful of all sinners can attain knowledge (4/36) and even the man of the most sinful conduct can worship God with exclusive devotion (9/30). Therefore all persons can be liberated from the bondage and can attain salvation without any distinction of caste, creeed, colour, country and sex etc.

All strivers follow any one of the spiritual paths such as dualistic, non-dualistic, special-non-dualistic, dualistic-non-dualistic or dualistic beyond, thought etc. But according to that path they realize God or the self. But there is renunciation of the affinity for the kaleidoscopic world for all of them. When they renounce affinity, the world ceases to have

an independent existence of its own for them because in fact the world has no existence.

The Lord has declared the lower (insentient) and higher (sentient) both His Nature. The former ever undergoes modifications while the latter ever remains the same. The latter has its identification with God even though it may stage the play of its separation from Him. In fact it has no separate existence besides Him but has its eternal union with Him. It means that the higher Nature being separate from God stages the play in order to relish the sentiment of love. Different philosophers support different paths such as dualistic and non-dualistic etc. But when a striver by following a path realizes the self or God, he comes to know that the Supreme Goal attained by him is quite different from what he held.As a person having heard from others about Badrinārāyaṇa may form a mental picture about the temple, snow fall and flow of the Alakanandā river, but when he reaches there he does not find it the same but exceptionally different. We hear the virtues and the glory of a saint, we form an opinion about him. But when we meet him we find that he is extraordinarily differnt from what we thought of. In the same way the striver having attained the Supreme God realizes that the reality is different from what he thought of. That Supreme Goal or State can't be expressed in words, that is indescribable. A striver follows the spiritual discipline by attaching importance to discrimination. He discriminates the real (soul) from the unreal (Prakṛti) (Nature). When he realizes the self, Nature has no independent existence for him and discrimination changes into Self-Realization. Thus the opinion of the striver which he has during the spiritual practice totally changes having attained

the Supreme Goal. The reason is that the senses, mind, intellect and the innersense by which a striver thinks are the fragments of lower Nature. So they can't have an access to the Supreme Goal which transcends Nature.

The striver follows the spiritual discipline of the dualistic type by the sentiment of service or frienship or affection. But when he realizes Him, he does not remain separate from Him, he becomes one with Him for ever. For example– when Lord Rāmā was sent into exile, His mother Kausalyā asked Sumitrā, "Sister, tell me the truth whether my beloved son, Rāma has gone to the woods or he is still here. If he has gone to the woods, how is he seen here? If he has not gone, why am I agitated'? In this state mother Kausalyā has her eternal union with Lord Rāma sometimes in the form of remembrance while sometimes in the form of His appearance. The thought of departure is 'disunion in union' while appearance of the beloved (lover) even when He is away is 'union in disunion'. Thus disunion is nourished while there is union and union is nourished while there is disunion. This union and disunion enhance love (devotion) constantly. Some philosophers attach importance to union while others to disunion.

The bliss which is attained by the followers of the non-dualistic path is stable while the bliss attained by the followers of dualistic path is constantly enhanced and so it is limitless. In that bliss of devotion (love) there is the endless flow of disunion in union and union in disunion.

Question:— What is meant by five kinds of salvation?

Answer:—The five kinds of salvation are — Sālokya, sārṣṭi, Sāmīpya, Sārūpya and sāyujya (identfication). Residence in the Abode of God is 'sālokya'. In the Abode of God there is such an

exceptional bliss which transcends all pleasures and pains. In 'sārṣṭi' a devotee in the abode of God, like God gains wealth, power, righteousness, fame, beauty, knowledge and dispassion but he has no power for creation and dissolution. In 'Sāmīpya' a devotee lives in the close vicinity to God as His father, mother, friend , son or wife etc. In 'Sārūpya' the devotee assumes the body of God with four arms holding conch, discus, mace and lotus. But he does not have the marks of śrīvatsa (residence of goddess Laxmi), bhṛgulatā (foot print of sage Bhṛgu) and Kaustubh jewel on his chest. In'Sāyujya' the devotee is identified with God having no independent existence at all.

The first four kinds of salvation are attained only by those devotees who worship God endowed with attributes and form while the fifth one viz the 'Sāyujya' can be attained even by those devotees who worship attributeless and formless God (the Absolute) and follow the nondualistic path.

A loving devotee wants to love and serve God. He does not accept these five kinds of salvation even if they are offered to him by God.

(Śrīmadbhāgavata 3/29/13)

His aim is only to please God, to serve Him and to keep Him happy and satisfied without minding whether he has to follow the cycle of birth and death or no and whether he is happy or sad.

During the stage of bondage a person perceives the Absolute, the soul and Nature as strange entities. During spiritual practice he has an uncommon experience about them. In the state of perfection, the striver following the non-dualistic path attains salvation in which there is predominance of the renunciation of affinity for the insentient,

while in salvation, attained through devotion, there is predominance of unity with God.

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48–Equanimity in the Gītā

siddha sādhakayoḥ proktā gītāyāṁ samatā dvidhā ।
mānasī sādhakānāṁ ca siddhānāṁ sahajā smṛtā ॥

In the Gītā there is a great glory of equanimity. According to the Gītā if a striver becomes equanimous there is no importance of other achievements because equanimity is an embodiment of God Himself as He is flawless and equanimous (5/19); He is the same to all beings (9/29) and any spiritual discipline culminates in equanimity. When equanimity is attained other achievements are automatically made. By achieving several other things without equanimity a striver remains imperfect. Knowledge, talent, honour, health and riches etc. are worthless without equanimity. Equanimity (even-mindedness) is natural. But Un-evenmindedness is self made. Moreover it is artificial and perishable because it is born of attachment to the unreal (body etc.).

Every action begins and ends and there is union and disunion of its fruit but the self ever remains the same. Union will certainly turn into disunion. But there is no rule for disunion to turn into union. So union is transitory while disunion is eternal. If a person ever keeps an eye on disunion, he can never be unevenminded. The reason is that unevenmindedness has been inculcated while evenmindedness (equanimity) is axiomatic (natural).

God is even. There is no room for unevenness in Him. But Nature is uneven. Therefore those who behold God (pervading equally every where) are same sighted while those who behold Nature and its evolute are never same sighted. The former can never lose same sightedness while the letter can never inculcate it. So in the Gītā such wise men who have an eye on God have been called same sighted (5/18) and even minded (12/4).

A man (self) has his eternal union with God while he has his eternal disunion from mind and intellect etc. (6/23). In spite of his eternal union with God so far as he assumes his union with the world, he can't realize his union with God. But when he realizes his eternal union with God, there is also equanimity in his mind, intellect etc. (5/19). Then he becomes equanimous in pleasure and pain (14/24-25) and he looks upon the virtous and the sinful with the same eye (6/9). Then he becomes equanimous in dealings viz becomes free from attachment and aversion (5/18). Then all materials become alike to him (6/8). Thus he becomes equanimous because he beholds God pervading equally everywhere. It means that there is distinction in his dealings with different persons etc. according to his caste, creed, circumstance, stage of life and spiritual discipline etc. But he remains free from attachment and aversion, pleasure and pain etc •

Equainimity is of two kinds – as a means and as an end. The former is of the inner sense while the latter is of God. The former can be called the equanimity of the striver while the

• Consult 'Invigorating Herb for strivers' (Sādaka Sañjīvanī)– commentary on the 18th verse of the 5th chapter in order to know more details on this topic.

latter, the equanimity of the perfected soul.

(1) *Equanimity of the striver:*— The striver following the Discipline of Action performs action being equanimous (even minded) in success and failure (2/48). The striver following the Discipline of Knowledge discriminates the real from the unreal. The real never ceases to be while the unreal has no existence. So a Jñāna yogī remains established in the real (self) and becomes equanimous knowing that pleasure and pain etc. occur inevitably in the unreal (body etc.) (2/15). The striver following the Discipline of Devotion totally depends on God. He has no will of his own, God's will becomes his will. He even remains satisfied and happy in pleasure and pain, favourable and unfavourable circumstances and union and disunion etc. God confers equanimity on such devotees (10/10).

If a 'Karma yogī' is not equanimous it means that he attaches importance to success and failure. If a Jñāna yogī is not equanimous, it means that he attaches importance to the unral. If a Bhakti yogī is not equanimous, it means that he has no full faith in God's grace. It means that it is importance to the perishable objects which is an impediment to the realization of equanimity which is axiomatic.

Thus a striver is ever equanimous if he does not attach importance to the unreal.

(2) *Equanimity of the perfected soul:*— The perfected soul naturally remains equanimous whether he is a Karma yogī (6/8-9) or a Jñāna yogī (14/24) or a Bhakti yogī (12/18-19).

It means that so long as a striver is in the least affected by the pairs of opposites such as the favourable and the unfavourable, pleasure and pain etc. his equanimity remains as a means. But when he knows the desirable and undesirable etc. but is not in

the least affected, then his equanimity is as an end and it is constant. By attaining this equanimity there is automatic equanimity of the mind (inner sense) which reveals that equanimity as an end has been attained (5/19).

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49–Kriyā (occurrence), Karma (Action) and Disposition (Feeling) in the Gīta

kartṛtva bhāvena sakāma bhāvātsarvāḥ kṛyā bandhana kārikāśca ।
kartṛtva hīnā api kāmahīnāḥ sarvāḥ kriyā nisphalatāṁ prayānti ॥

In the insentient (Prakṛti) (Nature) there is kriya in the form of change but there is no action. The sentient undergoes no change. So in it there is neither Kriyā nor karma (action). But when he (the sentient) by accepting his affinity for the insentient active Nature, assumes the activity of Nature as his own, he thinks of himself as the doer (3/27). Then the kriyā of Prakṛti becomes an action which bears good or bad fruit. Any kiryā does not bind a man but it is action performed with egoism which leads to bondage. so in the Gīta it is declared that he, who is free from the notion of egoism and the desire for fruit, does not really kill, even having killed all beings, nor is bound by sin (18/17) because only kriyā is performed by him. People, birds and beasts drink water of the Ganges but it incurs no virtue, and many creatures flow and die in the Ganges but it incurs no sin. The reason is that the Ganges has no egoistic notion. So only kriyā is there, there is no action. The Vedas are studied and the holy sacrifices are performed in the light of the sun but the sun incurs no virtue. The hunters kill animals in its

light but it incurs no sin. The reason is that it has no notion of egoism of providing light. So there is only kriyā rather than action. In the world so many thefts, robberies and murders are committed but we are not held responsible for them because we have no affinity for those evil deeds, we don't support them. So they are mere kriyas (occurrences) for us, they are not actions which bind us. Similarly if we have no notion of egoism and attachment to the fruit of actions performed with the body, senses and mind, the kriyas (occurrences) don't become actions and thus don't bear fruit and don't lead us to the cycle of birth and death. But if we have the egoistic notion and attachment to their fruit, they turn into actions and lead to bondage (5/12).

A child grows young, there is exhalation and inhalation, eyes are opened and shut and such other natural activites take place in the senses. But we incur neither virtue nor sin. But when we have the notion of egoism, they turn ito action. If we restrtain the breath, it becomes an action and it bears fruit (4/30) while breathing is merely a kriyā rather than an action.

In fact all activities are performed by Prakṛti (Nature) alone (13/29); all activities are performed by the modes of Nature (3/27-28); and all activities are performed by senses (5/9). It means that all the activities (Kriyas) rather than actions are performed by Nature, by modes (the evolute of Nature) and by sense (the evolutes of modes).

In the fourteenth verse of the eighteenth chapter the Lord mentions five factors – the body, the agent, senses, functions (movements) and destiny, which are contributory to the performance of all actions. Out of the five, the agent's mind is deluded by egoism. So the actions lead to bondage. But if the

agent has no notion of egoism, only kriya rather than action takes place (13/29).

According to the disposition (feeling) of the agent (doer) the action becomes Sāttvika or Rājasika or Tāmasika viz-if the agent is Sāttvika; his actions are Sāttvika; if he is Rājasika, (passionate) or Tāmasika (ignorant), his actions are also Rājasika or Tāmasika (18/23-25). But when he transcends the three modes of Nature, there are occurrences rather than actions.

If we remain untainted by what we see or hear it remains a kriyā (occurrence) which does not lead us to bondage. But if we see or hear it being attached to it, it becomes an action and binds us. This rule applies to the activities of all senses.

The striver following the Discipline of Action performs actions for the maintenance of the world order rather than for himself. So his actions are mere kriyas which liberate him from bondage (3/20).

The striver following the Discipline of Knowledge has no egoistic notion, so whatever he does, is a mere kriyā (13/29).

The striver following the Discipline of Devotion performs activities in order to please God (11/55; 12/10). His activities have affinity for God, so they don't turn into actions, they rather become divine and thus do good to the entire creation.

If any other striver following the discipline of Meditation or of Austerity etc. has no affinity for the activities of Nature, he performs only Kriyā rather than action.

It means that the striver following the Discipline of Action does not expect reward for actions, the striver following the Discipline of Knowledge considers himself separate from Nature and its evolute, actions, while the striver following the

Discipline of Knowledge considers himself separate from Nature and its evolute, actions, while the striver following the Discipline of Devotion performs action in order to please God. So their so called acions are not really actions, they are mere kriyas (occurrences). The wise man also acts according to his pure (free from attachment and aversion) nature, so actions are not performed by him, only Kriyas (occurrences) take place.

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50– Comprehensiveness of Actions in the Gītā

kāyena manasā vācā yatkiñcit kurute narah ।
Śubhā subhaṁ ca tatsarvaṁ karma vai gītayā matam ॥

God ever remains uniform without undergoing any modification while His power, Prakṛti (Nature) always undergoes modifications *. The whole modification which Nature undergoes is kriyā (occurrence) while the heap of these kriyās is object or thing. When the egoistic man thinks himself as the doer of those occurances, they are termed actions. Those actions (whether physical or vocal or mental) bear three fold fruit – evil, good and mixed (18/12). The agent

* Though Nature is said to be active at the time of creation and New creation while inactive in the state of dissolution and final Dissolution. But in fact Nature is never inactive. It ever undergoes subtle change. So there is Creation or New creation after Dissolution or Final Dissolution. When there is Dissolution or Final Dissolution, then Nature moves towards Dissolution or Final Dissolution upto half of Dissoluton and then again it moves towards creation or New creation.

acts according to his disposition (feeling). These actions and feelings are good and evil both. The former lead to salvation while the latter to ruin.These actions and feelings have been termed "Karma' and 'Guṇa' (modes) in the thirteenth verse of the fourth chapter by the Lord, by which the four social orders (castes) were created. It means that 'Karma' stands for good and evil occurrences while 'guṇa' stands for good and evil feelings.

The marks of the four social orders have been termed 'natural duties'. In those duties the nine qualities such as self-restraint, austerity, purity etc of Brahmaṇas (priest class), the seven qualities such as heroism, vigour, firmness, etc of the Kṣatriyas (worrior class), the three actions – agriculture, cow rearing and trade of the Vaiśyas (traders) and the action – service of the Śudra (labouring class) have been called actions. Now the question arises why the Lord has termed the qualities of the members of the priest class and the warrior class actions. The reason is that whatever a man does being attached to Nature is action. So even feelings and Kriyas etc. are called actions which lead to birth and favourable and unfavourable circumstances. But he who realizes God having renounced affinity for Nature, actions performed by his body are called 'inaction'. To remain established in the self is inaction and performance of actions by the body mind and intellect etc., remaining established in inaction is also inaction. The Lord describing it in the eighteenth verse of the fourth chapter declares, "He, who sees inaction in action, and action in inaction, is wise among men, he is a yogī and nothing remains to be done by him."

It means that whatever a man does having affinity for Nature

is action. All his activities, whether he performs physical activities with his physical body, or thinks and meditates with the subtle body or experiences trance with the causal body, are actions becaue all of them involve affinity for Nature. The Lord in the fifteenth verse of the eighteenth chapter declares, "Whatever a man does with his body, speech or mind is an action". All the sacrifices that have been mentioned from the twenty fourth to the thirtieth verses of the fourth chapter have been declared by the Lord to be born of actions (4/32).

If an action is performed as a duty in order to maintain the continuity of obligatory duties, renouncing attachment to its fruit, it becomes 'Karma Yoga' (the Discipline of Action) (3/9; 18/9). If affinity for actions is renounced by discrimination, it becomes 'Jñāna yoga' (the Discipline of Knowledge) (13/23, 34). If actions are offered to God, it becomes 'Bhakti yoga' (The Discipline of Devotion) (9/27; 12/6).

51–Compvehensiveness of the term 'Yajña' (Sacrifice) in the Gītā

gītāyā yajña Śabdastu kartavya karma vācakaḥ ।
pālnīyastato yajño niṣkāmair mānavaiḥ sadā ॥

If we think over the verses of the Gītā, we come to kow that good actions (performed) sanctioned by the scriptures without any interested motive are known as 'yajña' (sacrifice). These sacrifices have been specially described in the fourth chapter. There the Lord declares, "All actions of the person who works merely for the sake of sacrifice, melt away" (4/23).

The same fact has been mentioned in the ninth verse of the third chapter in a different manner when the Lord declares, "A man is bound by his own action except when it is performeed for the sake of sacrifice". From the twenty fourth verse to the thirtieth verse of the fourth chapter the Lord has described twelve kinds of sacrifice— 1. Brahman Sacrifice, 2. Sacrifice as offering to God, 3. Sacrifice as identity, 4. Sacrifice as self restraint, 5. Sacrifice of functions of senses, 6. Sacrifice of the functions of vital airs, 7. Wealth sacrifice, 8. Austerity sacrifice, 9. Yoga sacrifice, 10. Sacrifice in the form of wisdom through the study of sacred texts, 11. Breath control sacrifice, and 12. Sacrifice as regulation of the life energy (vital airs). Then the Lord in the thirty first verse declares "Those who enjoy the nectar, the remnant of sacrifice attain the Eternal Brahman". The same fact has been mentioned in the thirteenth verse of the third chapter when the Lord declares, "The virtuous who eat the remains of sacrifice are freed from all sins". Thus in the ninth and thirteenth verses of the third chapter and in the twenty third and the thirty first verses of the fourth chapter the reward of sacrifice has been mentioned— freedom from sins, renunciation of affinity for the world and attainment of God. So all the methods for God-Realization are included in the term 'yajña' (sacrifice).

The term 'yajña' of the Gītā is so comprehensive that it includes sacrifice, austerity, pilgrimage, fast, oblation and such other virtuous actions sanctioned by the scriptures. The Lord in the thirty second verse of the fourth chapter while declaring that various sacrifices have been described in detail through the mouth of the Vedas, includes the worship of the deity of the waters etc. also in the term 'yajña', which is not described

in the Gītā but is described in the Upaniṣada. Then the Lord declares "Know these sacrifices to be born of actions, and thus knowing you shall be free" (4/32).

In the ninth vese of the fourth chapter the Lord declares, "My birth and actions are divine". He describes the divinity of His actions in the thirteenth and the fourteenth verses of the fourth chapter. He declares," Inspite of being the author of the entire creation, know Me to be a non doer. Actions don't taint Me becaue I have no craving for the fruit of actions. He who thus knows Me is not bound by actions". It means that if a man performs actions without the sense of doership, having no attachment to the fruit of actions, he is not bound by actions. Thus the Lord explains the divine nature of actions that the actions which bind a man, liberate him from the bondage. Then He in the fifteenth verse declares that even the ancient seekers of liberation performed actions, so Arjuna should also perform actions. In the sixteenth verse the Lord promises to tell him the truth about action, by knowing which he will be freed from its evil effect (binding nature). The Lord declares the same fact by concluding the topic 'Thus knowing the truth you shall be freed from the bondage of actions' (4/32). Thus all good actions which are performed without the sense of doership and being free from attachment are included in 'Yajña' (sacrifice).

In the Gītā in some verses there is description of three virtuous actions – sacrifice, charity and austerity (17/24-25, 27; 18/3, 5); in others of four virtuous actions– sacrifice, charity, austerity, study of the Vedas (8/28; 11/53) while some where else of five virtuous actions — sacrifice, charity,

austerity, study of the Vedas and actions (11/48). In fact the mention of mere sacrifice includes all virtuous actions.

In the tenth verse of the third chapter the Lord declares that at the beginning of creation, the creator Brahmā created mankind along with sacrifice. Here mankind includes the four social orders— Brahmaṇa (priest class), Kṣatriya (warrior class), Vaiśya (trading class), Śudra (labour class) etc. all. Then a question arises that all persons are not eligible to perform sacrifice, but the Lord has mentioned the trem 'Sacrifice, with mankind; why? The answer is that there the term 'sacrifice' does not stand for offering of oblation to the sacred fire but it stands for performance of duty according to one's caste, creed, country, nature and stage of life etc. The actions performed for the welfare of others are also included in 'sacrifice'. Moreover the worship of God through one's natural duties (18/46) also comes within the term 'sacrifice'.

When poison such as arsenic etc. being purified is given to patients as medicine by physicians, it like nectar cures deadly diseases. Similarly evils such as desire, the sense of mine, attachment, favouritism, selfishness and pride etc. are just like poison. If from the actions this poison is removed, the purified actions like nectar cure the deadly disease of the bondage of birth and death. Such purified actions are called 'sacrifice'.

The root of the entire creation is God. The Vedas are revealed from God. The Vedas explain the method of the performance of duty. People perform their duty by following that method. Sacrifice is born of duty (action), rain ensues from sacrifice, food depends on rain, beings are evolved from food and out of those beings, men perform sacrifice as a matter

of duty (3/14-15). Thus the cycle of creation is going on. Inspite of being omnipresent God is always present in sacrifice (3/15). It means that God remains present at the place where actions are performed without any interested motive. So those who want to attain Him, can attain Him easily by performing their duty. But the Lord declares that the person who does not perform sacrifice in the form of his duty is undoubtedly a thief (3/12), he eats only sin (3/13) and such a sinful and sensual person lives in vain (3/16).

A man is responsible for performing sacrifice (duty). Therefore he should perform his duty scrupulously without any interested motive or as worship to God. Devoted to his own duty man attains the highest perfection (God-Realization) (18/45).

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52–'Loka Saṁgrahaḥ' (Maintenance of the World-Order) in the Gītā

sādhakāt prabhu siddhā bhyāṁ jāyate lokasaṁgrahaḥ ।
yenonmārgaṁ parityajya bhavanti dhārmikā janāḥ ॥

The term 'Loka' (world) stands for the three worlds – heavenly, mortal and nether. If actions are performed in order to maintain the order of the three worlds, it is called 'Loka Saṁgrahaḥ'. This maintenance of the world order depends upon men because the actions performed during the human life lead them to heaven or mortal world or nether world (14/18).

The person who is ideal in words and deeds can maintain

this world order. This world order is maintained by a striver, a perfected (God-Realized) soul and also by God.

(1) *Maintenance of the World-Order By A Striver:*— Lord Kṛṣṇa by making Arjuna a representative of all strivers says to him "It is through action alone that Janaka and other wise men attained perfection. So having an eye to the maintenance of the world order also you should perform action being free from attachment like them" (3/20).

(2) *Maintenance of the World-order By A Perfected Soul:*— Whatever a perfected soul preaches and does is followed by others; people follow the standard he sets up (3/21). As the unwise act with attachment, so should the perfected soul (enlightened) act for the maintenance of the world order without attachment (3/25).

(3) *Maintenance of the World-Order By God:*— The Lord declares about Himself, "There is nothing in the three worlds for Me to do, nor is there anything worth attaining unattained by Me; still I work. If I don't work scrupulously, men will follow Me viz they will not perform actions (duties) and it will lead them to ruin. If I cease to act, I should be the cause of confusion of species and of the destruction of public" (3/22-24).

In fact the lives of the enlightened and of God have no purpose except the maintenance of the world order because they have no interested motive at all. The striver also sets up certain standards and maintains the world order. But he does not maintain the world order so much as the enlightened and God do because he has also the aim of his own perfection (God-Realization).

Something Worth-Knowing

God and the enlightened have no interested motive at all. So they maintain a pure and an ideal world order. A striver has the aim to be free from any interested motive, he is not totally free from it. So the world order which is maintained by him is of the second order. A common man works with an interested motive. So he does not maintain any world order. But if he acts according to the ordinance of the scriptures, it conduces him to maintain the world order to some extent.

Maintenance of the world order takes place in two ways:—

(1) *By deeds:*— The man performs his duty according to his social order and stage of life in accordance with the dictates of the scriptures for the welfare of the world without any interested motive.

(2) *By words:*— By words a man tries to deviate the people from the evil path to the virtuous path.

Example is better than precept. He whose actions are according to his social order and stage of life as sanctioned by the scriptures, leaves a good impression on others with his words or advice. So the Lord in the first half of the twenty first verse of the third chapter has used five words– 'yat', 'yat', 'tat', 'tat' and 'eva' while in the second half He has used only two words 'yat' and 'tat' (yat = what; Tat = that). It means that deeds are more effective than words (preaching). So deeds are more important than words. But the man full of faith can be influenced even by words.

A man should perform his duty scrupulously without hypocrisy or display (whether he is in company or in solitude), having no interested motive, for the welfare of others.

Though performance of action for God-Realization is not an interested motive, yet it is an obstacle to the complete maintenance of the world order. So the person who aims at the maintenance of the world order should renounce even the thought of God-Realization. He should think of the welfare (salvation) of the entire world. He who performs duty for the salvation of others (instead of his own salvation) automatically does good to others. As vicinity of snow provides cold and vicinity of fire provides heat, so does the company of such a man lead people to salvation. If he is a house holder, any body who accepts (eats) his food and water attains salvation. But if he is in the renounced order, any body who offers him food and water attains salvation. Vision, speech and thought of such a person lead people to salvation. He leaves a good impression upon the people with his words, deeds and feelings during his life as well as after death. Even a stranger gains peace at his residence. The gospel preached by him remains permanently in the atmosphere and it is received by a deserving hand according to his eagerness. That man does not know how he received that gospel. But he feels that God's or saints' grace is the only cause in it.

All deeds of great souls are exemplary. Sometimes their deeds appear just like those of common men. The reason is that as the unwise act with attachment, so do the enlightened act without attachment for the guidance of the multitude (3/25).

An enlightened soul who has attained perfection through the Discipline of Action performs actions scrupulously because of his past nature when he was a striver. But the enlightened soul who has attained perfection by the Discipline of knowledge has no such disposition because he has always been free from

attachment. So in the state of enlightenment he has a natural disinclination for actions and objects. This disinclination is a model for the strivers who follow the Discipline of Knowledge and it is for the welfare of the entire world.

Question:— An enlightened soul has no notion of egoism, then how does he act and maintain the world order?

Answer:— There are two reasons why actions are performed by the body of such an enlightened soul – his fate and the sentiment (feeling) of other human beings. All actions are performed by him according to the fate by which he has received this human body. Secondly he acts according to the feelings of other human beings who come in contact with him. If a person full of devotion and faith comes to him, he acts lovingly. But if a person having indifference or enmity comes to him, he behaves like an indifferent person (he has no sentiment of enmity at all).

The enlightened souls propagate any one of the spiritual Disciplines – of Knowledge, of Devotion or Action etc. according to the need of the hour. Śrī Śaṅkarācārya propagated the Discipline of knowledge while Śrī Rāmānujācārya propagated the Discipline of Devotion according to the demand of that time. Like God every activity performed by an enlightened soul is for the welfare of all beings. Both of his deeds and words (preaching) are for their welfare without having the least pride of doing good to others. As the sun provides light and inspiration for action to the entire world, so do the deeds and words of the enlightened soul provide light (knowledge) and inspiration to act to the entire world whether his body remains alive or it is dead. When Lord Rāma and Lord Kṛṣṇa incarnated, there were only a few persons who

knew them as the Lord. In this Kali age there is degradation in the conduct of the people in general but there is an enhancement in their belief in God. Similarly after the death of the body of an enlightened soul, his words are specially propagated.

So long as a person has the egoistic notion, his actions are not for the welfare of the world. But as soon as he renounces his egoism, all his actions are exemplary and they are for the welfare of the entire world. The actions of those who act with an interested motive don't lead them to salvation. Other people also by following their actions may enjoy mundane pleasures but can't attain salvation.

The people of the villages, towns and states where saints were born or they lived are believers and they possess good thoughts and good conduct while the people of the villages, towns and states where saints were neither born nor did they live, are just like ghosts and evil spirits.

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53–Pravṛtti (Activity) (duty) and Ārambha (Undertaking) in the Gītā.

varṇāśramābhyāṁ niyataṁ hi karma kāryaṁ pravṛttiḥ kathitā budhaiśca ।
karmāṇi bhogāya navāni caiva kāryāṇi cārambha udīrito vai ॥

The Lord while mentioning the marks of the predominance of the mode of passion has mentioned 'Pravṛtti' (Activity) and 'Ārambha' (undertaking of actions with an interested motive) together. He declares" With the predominance of Rājasa (mode of passion), greed, activity, undertaking of actions with

an interested motive, restlessness and longing arise" (14/12). Though from the cursory view point both appear to be the same yet they are poles apart. Performance of one's duty scrupulously according to one's cast, creed colour, country, circumstances and stage of life is 'Pravṛtti' while undertaking of actions for prosperity and pleasure is 'Ārabha'. So an activity should be performed by remaining untainted, without any interested motive, because disinterested action is said to be the means to attain to yoga (equanimity) (6/3). But 'Ārambha' should be renounced because it leads a person to ruin by enhancing attachment to pleasure and prosperity.

The Gītā does not support any change in available circumstances but it supports the right use of the available circumstances. If a striver without getting entangled in any circumstances, makes proper use of them, he may attain salvation without changing his caste, creed, country, circumstances or stage of life etc. The reason is that He equally pervades all castes, creeds, countries, circumstances and stages of life etc.

Pravṛtti (Duty) should be certainly performed because without it the wheel of creation will not revolve and a man will not attain salvation. Therefore every one must perform his duty according to his caste, creed, colour, country, circumstances and stage of life etc. without any interested motive.

Even the great man who has transcended the three modes of Nature performs activity (duty) (14/22) but he does not undertake actions for pleasure and prosperity. Sometimes even the great man who transcends the three modes appears to undertake actions but he has neither attachment nor aversion

to them. Those who undertake new actions being attached to pleasure and prosperity can't even determine that they have to realize God.

It means that performance of duty according to one's social order and stage of life, without any interested motive leads to salvation. Similarly undertaking of actions for the welfare of all beings, by renouncing selfishness, pride, desire and attachment also leads to salvation. But while undertaking them a striver should be cautious lest he should attach importance to objects and actions. If he attaches importance to actions and objects, he will not remain untainted, he will think of them even though he may not possess money and materials, etc.

The Lord has laid emphasis on the fact that a striver should remain untainted (unaffected) while acting whether he follows the discipline of Action or of Knowledge or of Devotion. The striver following the Discipline of Action while acting does not get tainted because he is not attached to the fruit of action (5/7). The striver following the Discipline of knowledge sees that all actions are performed by Prakṛti (Nature) alone and the self is the non-doer (13/29). So while acting he is not tainted. The striver following the Discipline of Devotion offers all actions to God. So while acting he is not tainted by actions.

The Lord in the Discipline of Action has mentioned renunciation of desires and projections (of the mind) but he has not mentioned the renunciation of actions, because in this Discipline performance of action without any interested motive is a must. Without performing actions a man can not attain to yoga (6/3). But in the Discipline of Knowledge and Devotion the Lord declares the abandonment of all

undertakings. He declares, "He who abandons all undertakings, is said to have transcended the three modes of Nature" (14/25) and "The devotee who has renounced all undetakings is dear to Me" (12/16). The reason is that the Jñāna yogī and the Bhakti yogī remain indifferent (disinterested) to mundane actions.

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54–Renunciation in the Gītā

bāhya vyakti padārthānāṁ na tyāgastyāga ucyate ।
kāmādīnāṁ parityāgaṁ prāhustyāgaṁ vicakṣaṇāḥ ॥

Generally people hold the opinion that a renouncer is he who joins the renounced order having renounced his wife, sons, parents, family and house etc. But in fact such a man is not a real renouncer. He is not a renouncer as long as he is attached to the mundane even though he has renounced all the members of his family as well as his house. If it is true renuncition, it means that the person who dies must attain salvation becaue he leaves not only his family and house but also his body. But he does not attain salvation because he has to die having attachment to the world.

A man can neither renounce the self nor the thing that is not his. As fire can not renounce its lighting and burning power because this power is its own embodiment, so can a man not renounce the self. Then what has he to renounce? He has to renounce the things that are actually not his own but he has assumed them as his own. Real renunciation consists in renouncing this false assumption or dishonesty. We have to

renounce our attachment and the sense of mine to the persons and objects that are undergoing modifications every moment viz-that are perishable. This is real renunciation which leads to immediate peace (12/12).

An important factor about renunciation is that we have to live in the world for others rather than for our own selves. The Lord while defining the Sāttvika Type of renunciation declares, "The presecribed duty which is performed merely because it ought to be performed, giving up attachment and fruit, is Sattvika form of renunciation" (18/9). Renunciation of attachment to action and its fruit leads to rununciation of affinity for the body and the world. He who renounces his duty from fear of physical strain, pain and discomfort, is said to practise Rajasika form of renunciation. This sort of renunciation does not lead to peace" (18/8). "Renunciation of duty out of ignorance (delusion) is Tāmasika renunciation" (18/7). This sort of renunciation conduces him to indolence and heedlessness which lead him to lower regions.

A striver is he who is a renouncer. Such a striver offers every thing to the world for the welfare of the world without any interested motive. If he accepts the bare necessites of life such as food, water and clothes etc., he accepts them for the welfare of the world. If he keeps calm and quiet doing nothing, it is for the welfare of the world. When his body dies, the thought of his sentiments, deeds and residence etc. does good to the entire world. Such an embodiement of renunciation lives only for the welfare of all beings (5/25; 12/4). He takes nothing from others but gives every thing to them.

In the Gītā the 'Sāṁkhya yoga (Discipline of Knowledge) is known as 'Sāṁnyāsa' while the 'Karma yoga' (Discipline of

of Action) is known as 'Tyāga' (18/1). To give some one's trust property back to him is 'Saṁnyāsa'. Therefore 'Saṁnyāsa consists in handing over the body or the world which is the trust property of Prakṛti (Nature) to Nature viz we have to renounce our affinity for them. Renunciation of affinity for that what is not ours is 'Tyāga'. Runnunciation of attachment to the mind, intellect, senses and body etc. is 'Tyāga' because they are of the world rather than ours. So a striver instead of being attached to the mind and intellect etc. should work for the welfare of the world without any interested motive. If a man works with interested motive, he is bound. The Lord declares "Man is bound by his own action except when it is performed for the sake of sacrifice" (3/9), "while all the actions of the person who works merely for the sake of sacrifice melt away" (4/23).

Man does not attain perfection by abstaining from action nor does he attain it by mere renunciation of action (3/4). He who seeks to attain to yoga (equanimity), disinterested action is said to be the means to attain it (6/3). It means that a man without performing action does not attain equanimity because he can realize his equanimity in success and failure only if he works.

Similarly he does not attain perfection if he renounces action (ceases to act) becaue he can't attain perfection through the Discipline of Knowledge so long as he has the egoistic notion of doership. When he renounces the sense of doership, he attains perfection because it is not the self but Prakṛti (Nature) which acts (13/31). It means that if a Sāṁkhya yogī renounces the egoistic notion of doership, he even by renouncing action attains perfection while a Karma yogi attains perfection while

performing action in a disinterested way.

The actions which attach a man to the world are evil actions. A Karma yogī renounces evil actions being free from aversion. It is aversion which binds him more than evil actions do. Similarly a Karma yogī performs good actions being free from attachment. It is again attachment which does more harm than the good done by good actions. So the Lord declares that a real renouncer is he who neither hates a disagreeable action nor is attached to an agreeable one (18/10).

In fact a real renouncer is he who has neither the desire to reap the fruit of action nor is attached to the fruit. The Lord declares, "He is no renouncer who has merely renounced the sacred fire; even so he is no Yogī who has merely renounced full activity" (6/1). "No one becomes a yogī without renouncing thoughts of the world or pursuits of the mind" (6/2). He also declares – He who gives up attachment to action and its fruit, does nothing though engaged in action (4/20). He, who remains untainted (free from desire, attachment and the sense of mine) while performing action and by remaining untainted performs action, is wise among men, he is a yogī who has performed all actions (It means that nothing remains to be done by him) (4/18). It means that a Karma Yogī instead of renouncing action renounces desire, the sense of mine and attachment to the action and its fruit. A Bhakti yogī also does not renounce actions but he offers action and its fruit to God viz he renounces desire, the sense of mine and attachment (3/30; 12/6; 18/57).

A devotee has never any desire. He has not even the desire of salvation becaue he is not bound. When a man is attached to the unreal, to the insentient, he is bound. A devotee does not

want even to attain God for himself, he wants to offer himself to God without having any identity of his own.

In non-dualistic principle a striver is identified with Brahman (the Absolute) but a devotee attains the state which is more singular than this state of identification with God. In that state God Himself becomes a devotee to His devotee though the devotee does not want it. God can't live without such devotees. Hanumāna (the monkey god) can be quoted as an example. He wants neither food nor clothes nor residence nor help nor honour from God but he ever remains prepared to do any job for the sake of his lord Rāma. So Lord Rāma, Goddess Sītā, Laxmana, Bharata and all inhabitants of Ayodhyā are indebted to him. It is because of his renunciation that he has risen to such a high position that the number of the temples of Hanumāna is larger than even that of the temples of Lord Rāma. There is a temple of Hanumāna with every temple of Rāma and moreover there are his independent temples also.

God accepts such devotees as His father, mother, brother or friend etc. and He depends upon them. He ever remains eager to win their love. The Gopies (cow-herdesses) of Braja were such loving devotees who having no identity of their own, were ever eager to make Lord Kṛṣṇa happy and His happiness was their only happiness.

Brahman (the Absolute) is uniform and so in the Absolute there is no exchange of relish. But a devotee ever provides relish to God and there is no end of that relish. As the Ganges even after merging into the ocean, goes on flowing even though the flow may not be visible, so does the flow of offerings by a devotee to God continue endlessly.

55–Importance of Freedom From Struggle (Duel) in the Gītā

rāga deveṣā dayo dvandvāḥ śatravaḥ santi dehinām ।
tanmuktāḥ sādhakāḥ'śīghraṁ bhaveyuḥ samamāśritāḥ ॥

While performing mundane duties a man has affinity for the mundane while in the practice of the spiritial discipline by having a disinclination for the world, he has an inclination to God. So there is a struggle whether he should perform mundane duties or should remain engaged in the spiritual disipline. The solution to be free from this struggle is that all mundane actions should be performed for God. By doing so all his mundane activities turn into spiritual discipline. In the twenty seventh verse of the ninth chapter the Lord while mentioning five activities asks Arjuna to perform them as an offering to Him. He declares, "whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you offer as a gift and whatever austerity you practise, do it as an offering to Me". Out of these five activities the first two are mundane while the other three are scriptural. But all the five are to be done as an offering to God. There is the use of the term 'yat (whatever) with the five activities while the term 'tat' (that) is used with the expression 'offer to Me'. It means that these five activities should be undertaken as an offering to God.

An offering can be made in two ways:— (1) offering of action to God (2) Assumption that the body, senses, mind and intellect etc. are God's. Out of these the second type of offering is superior to the first one because by doing so both the mundane as well as the spiritiual (scriptural) activities become

spiritual viz for God. Then there remains no struggle (duel).

Again there is a struggle when a man is pleased in favourable circumstances and displeased in unfavourable ones. This sort of duel leads to sorrow and bondage. But he who remains equanimous in desireable and undesirable circumstances does not feel sad and is liberated from the bondage of actions (2/38). If a mother is partial to one of her sons, she causes displeasure, dispute, disquietude and estrangement among her sons. But if there is no partiality (duel) there is no dispute or disquietude. This duel or partiality is the root of sufferings as well as of the cycle of birth and death. When this duel is totally destroyed, God is realized. So the Lord declares "Equanimity in the pairs of opposites (success and failure etc.) is yoga" (2/48).

Again there is a duel in Arjuna's mind when he says, "We don't even know which is preferable for us to fight or not to fight; nor do we know whether we shall win or whether they will conquer us" (2/6). This duel is not pertaining to attachment and aversion but it is about the worry for future. So deluded by this duel Arjuna asks the Lord to tell him what his duty is (2/7). In response to it the Lord says to him, "If you are slain, you will gain heaven; if you conquer, you will enjoy sovereignty of the earth" (2/37). "Treating alike pleasure and pain, gain and loss, victory and defeat, fight. Thus you will incur no sin (2/38). "your right is to perform your duty; but never by claim to its fruit" (2/47). "Perform your duty being even minded in success and failure" (2/48); "because the' man endowed with equanimity becomes free from virtue and vice alike in this birth" (2/50).

If a preacher wants to preach the sermon only to his followers and disciples and guides them only in the spiritual

discipline, it means that he is partial to them. So he is not free from attachment and aversion and thus can't attain salvation because attachment and aversion are the enemies to salvation (3/34).

It is very necessary for a striver to be free from duel in each of the three Disciplines–of Action, of Knowledge and of Devotion. So the Lord in the Gītā has laid great emphasis on the freedom from duel (equanimity). He declares, "The striver who remains equanimous in success and failure is not bound by his action" (4/22), "a man is bound (deluded) by the pairs is of opposites (duel)' (7/27); "but being free from the pairs of opposites he is easily freed from bondage" (5/3); "Those who are freed from the delusion of the pairs of opposites can worship Me with a firm resolve" (7/28). It means that a striver's spiritual discipline gets firm by being free from duel. So the Lord orders Arjuna to be free from duel.

56–Renunciation of Egoism and the Sense of Mine in the Gītā

ahaṁtā mamatā tyāgaḥ kathito hariṇā svayam ।
karma yoge jñāna yoge bhakti yoge samānataḥ ॥

In the Gītā the Lord has laid emphasis on the renunciation of egoism and the feeling of mine in the three Disciplines–of Action, of Knowledge and of Devotion. It is mentioned in the Discipline of Action by the expression 'Free from the feeling of I and egoism' (2/71); in the Discipline of Knowledge by the expression, "Having given up egoism.....and free from the feeling of mine' (18/53) and in the Discipline of Devotion by

the expression "Free from the feeling of 'I' and 'mine'" (12/13). But in the three disciplines there is a difference in the method of their renunciation.

In the Discipline of Action first there is renunciation of desire because a Karma yogī acts without any intertested motive from the beginning. When desire is totally renounced, yearning, the feeling of mine and egoism are automatically renounced. So the Lord in the seventy first verse of the second chapter first mentions the renunciation of desire and then there is the mention of the renunciation of yearning, the feeling of mine and egoism.

In the Discipline of Knowledge first there is renunciation of egoism. When egoism is renounced then the feeling of mine, yearning and desire are automatically renounced. In the seventeenth verse of the eighteenth chapter the Lord mentions that a Jñāna yogī first renounces egoism and then taint (desire for fruit).

In the discipline of Devotion by taking refuge in God, a striver changes his egoism by accepting "I am God's and God is mine". Then by God's grace he becomes free from egoism, the feeling of mine, yearning and desire. The Lord in the sixty sixth verse of the eighteenth chapter declares, "Renouncing all your duties to Me, take refuge in Me alone. I shall liberate you from all sins."

It means that a man can renounce egoism and the feeling of mine because they are diferent from the self. If they were not different from the self, they would not be renounced and the Lord would not order Arjuna to renounce them.

Egoism is born by regarding the body as 'I' while the 'feeling of mine' is born by regarding the body as mine. When a striver

realizes the fact that he (the self) is different from the body and the body is not his, he becomes free from egoism and the feeling of mine.

The Lord declares about the self, "The Self is without beginning and withut attributes and so is the Supreme Spirit and while dwelling in the body it neither acts nor gets contaminated' (13/31). But it assumes, "I do and I desire". It is this assumption which binds it. If it is free from this assumption it is liberated. So the Lord declares, "He who is free from the notion of egoism and whose understanding is not tainted, does not really slay, even having slain all people nor is bound' (18/17). The reason is that the self has neither the pride of doership nor is bound.

In the Rāmacharitamānasa Lord Rāma in response to Laxmana's questions declares "The Self is bound by the deluding potency of the feeling of I and mine" (3/15/1).

Saint Kabira also declares "It is the feeling of I and mine in the form of a string which binds a man. But he who takes refuge in God, is not bound."

A man is bound by the feeling of I and mine with the body. If this feeling is renounced, he realizes the self. So a striver should realize the fact that the feeling of I and mine is different from the Self. As soon as he realizes it; it is renounced.

In practical life also it is perceived that the more a striver renounces the feeling of I and mine, the more he is honoured. A striver also knows that as he progresses towards spirituality, his feeling of I and mine is gradually renounced. When the feeling of I and mine is totally renounced, a striver is liberated in this life.

Egoism and the sense of mine make a person impure and

unholy while their renunciation makes him pure and holy. People don't want even to touch the clothes and other articles of a common man, who has the feeling of I and mine, after his death. But they want to preserve the articles such as clothes etc. of a saint who is free from the feeling of I and mine, after he has left his body,. The reason is that the articles of common worldly people are impure and unholy while those of saints are pure and holy which purify others. A striver can't meditate on God and gain peace and purity at the ground where a common man having the feeling of I and mine is cremated while he will be able to meditate easily on God and gain peace and purity at the ground where a saint free from the feeling of I and mine is cremated. The thought of such a saint purifies the house (Śrī mad bhāgavate 1/19/33) while the thought of common worldly people causes impurity which conduces a man to think that it is very difficult to renounce the feeling of I and mine.

God reveals himself specially in those saints who are free from the feeling of I and mine. A being becomes pure by the mere touch of their body, by their words and contacts. If any one does not accept their purity viz finds fault with them, he himself creates an obstacle to his own purity.

The Self ever remains the same without undergoing any modifications.But the notion of egoism changes as I am a scholar; I am a fool; I am Brahmaṇa or Kṣatriya or Vaiśya or Śūdra; I am a god; I am a demon; I am a house holder and I am a renouncer etc. Thus the notion of egoism changes by having affinity for learning, social order and stage of life etc. while the self is ever uniform and independent.

The Self is free from pleasure and pain. But when a man (the

self) identifies himself with the body viz he gets established in egoism, in Nature he assumes that he is happy or sad. But when he gets fixed in the Self, he becomes free from pleasure and pain (14/24).

That which is perishable undergoes modifications while that which is imperishable never changes. A man during sound sleep has no egoistic notion but at that time the self remains the same. So he declares when he is awake, "I (the self) had a very sound sleep'. It means that the Self even remains the same in all states and circumstances while it is not so with egoism.

Some people may say that there is renunciation of the egoism of the demoniac trait only, having gained wisdom (liberation) (16/13-15); there is no total renunciation of egoism, it remains in its subtle form. But their opinion is wrong because egoism is born of ignorance (Pātañjala yoga darśana 2/3-4) and ignorance is destroyed, having gained knowledge (wisdom). So how can egoism persist when there is no ignorance? If ignorance is not destroyed, it means that he has not gained true knowledge (self-reaization); his knowledge is merely bookish. Secondly if there is no total renunciation of egoism, the subtle egoism in the company of worldly people and materials will become demoniac in the same way as a tall tree grows from a small seed.

Egoism is based on the desire for pleasure and for salvation. When the desire for pleasure is renounced, the desire for salvation is satisfied viz the sentient, in which there was neither egoism in the past, nor is now nor will be in future, is attained.

57–Prohibition of the Sense of Doership and Enjoyership in the Gītā

prakṛtau prakṛteḥ kārye bhavanti vividhāḥ kriyāḥ ।
śarīra vān mano bhistāḥ prakaṭantya khilāḥ sadā ॥
ātmani naiva kartṛtvaṁ bhoktṛtvaṁ naiva karhicit ।
prakṛtereva sambandhān manyate dve tu pūruṣaḥ ॥

God's power, Prakṛti (Nature) ever undergoes changes while God Who is the base and illuminator of that nature never undergoes any change. This change in Nature has been mentioned in different ways in the Gītā as— "All actions are performed in every way by Nature alone" (13/29); "It is the Guṇas (modes in the shape of senses and mind etc.) that more among the Guṇas (objects of perception)" (3/27-28; 14/23); "It is the senses that are moving among their objects" (5/9). The point of the performance of actions by senses has been mentioned in the Gītā in several ways as– "The action is performed with the senses, mind, intellect and body as well." "The body, the agent, senses, different functions and destiny are contributory to the accomplishment of actions" (18/14); "The body, speech and mind are the gates where actions are revealed" (18/15);"A man's nature is the cause of the performance of actions" (5/14). In fact Prakṛti (Nature), Guṇa (modes)and senses are one because Nature is the root; the evolute of Nature is mode and the evolutes of modes are senses. It means that doership is there in Prakṛti rather than in the self (soul) which is a fragment of God because Prakṛti is said to be the cause in bringing forth the evolutes and the senses (instruments) (13/20).

The soul is declared to be the cause of experience of joys and sorrows (13/20) viz the soul which is seated in Prakṛti becomes the cause of enjoyership. If the soul (self) instead of being established (seated), in Nature remains established in the self, it can't experience joy and sorrow.Therefore the Lord declares, "The soul being without beginning and without attributes is indestructible Supreme Spirit; inspite of dwelling in the body, it neither acts nor is tainted (13/31). 'It neither acts' means that there is no doership and 'nor is tainted' means that there is no enjoyership.

When the self (soul) identifies itself with the organs of action (body etc.), it becomes a doer and when it identifies itself with sense organs (mind, speech) etc. it becomes an enjoyer (experiencer). But it does not mean that when it identifies itself with the organs of action, it does not remain an enjoyer; and when it identifies itself with the sense organs, it does not remain a doer. But it means that it assumes itself to be a doer with the predominance of the organs of action and an enjoyer with the predominance of sense organs. This sense of doership and enjoyership persists unless the striver realizes the self.

The enjoyer while enjoying an object of senses identifies himself with Nature. The portion of Nature in the Self (enjoyer) gets identified with the object of senses and the activity of enjoyment. So the self by identifying itself with Nature becomes an enjoyer. Even after becoming an enjoyer, the attraction which it has towards the objects of senses is in its portion of Nature only. But it (the self or soul) regards the attraction of the portion of Nature as its own attraction. If he (the self) realizes the fact through discrimination, he attains God

Therefore the Lord declares' "When a seer perceives no other agent other than the three Guṇas and realizes the Self beyond the Guṇas, he attains Me" (14/19). The reason is that the self is untainted by the Guṇas (13/31). It means that the activity of enjoyment also takes place in the insentient portion by whose identification the self becomes an enjoyer. Therefore the enjoyer is the insentient portion, the activity of enjoyment is in the insentient portion, the power of enjoyment is in the insentient portion and the objects of enjoyment are the evolutes of the misentient Nature. So the enjoyers, the activity of enjoyment, the power of enjoyment and the objects of enjoyment– all of them are in Nature (13/30). Even at the time of enjoyment, the self undergoes no modification (13/31) but identificatin with the body a man (the Self) assumes 'I am happy and I am sad'. It is because of his identificiation with the insentient portion that he is attracted towards the objects of enjoyemnt otherwise there can't be any attraction of the sentient self towards pleasures.

The Lord has called modes the doer. It means that in the doer there is also enjoyership with the doership because enjoyment is also born of action (5/8-9). There is no enjoyment without action. It proves that the self is neither a doer nor an enjoyer.

He who becomes a doer becomes an enjoyer also because the doer performs an action in order to reap its fruit. It means that it is the feeling of enjoyership which makes him a doer. Thus the doership and the enjoyership instead of being two

diferent entities are one and the same * . If they are perceived from the subtle view point, in the doership there is grossness while in enjoyership there is subtlety. But essentially both of them are the same because both have affinity for Nature. Therefore if doership is renounced, enjoyership perishes and if enjoyership is renounced, doership perishes.

Question:— In the Gītā it is mentioned that a striver should think "I do nothing at all" (5/8) and "he is free from the notion of doership (18/17) etc. If in fact the self is free from the notion of doership, why has it been said that he should think? Does it mean that there is doership in the self? So how to accept that there is doership in Nature rather than in the self?

Answer:— In fact all actions take place in Nature but a man (the self) assumes that he is the doer. This assumption can take place in the sentient (self) rather than in the insentient Nature (body). He who has the asumption of doership becomes the enjoyer (13/20). So long as a man (the Self) is identified with Nature, he becomes a doer and an enjoyer (3/27). If he renounces this identification with Nature, the sense of doership and enjoyership is dispelled; then inspite of dwelling in the body it (the self) neither acts nor is tainsted (13/31).

The Lord in the Gītā has called the soul the higher Nature and the world the lower Nature. All beings whether they are of the mortal world or of heaven or of hells or of eighty four lac forms of lives or of the wombs of ghosts and evil spirts etc., evolve from this two fold Nature (7/6). The same fact has been

* A man can perform action without the sense of doership but he can't become an enjoyer without assuming himself to be happy and sad.

pointed out in the twenty sixth verse of the thirteenth chapter when the Lord declares, "Whatever beings, animate or in-animate are born, know then as emanated from the union of the Kṣetra (Field) (lower Nature) and the Kṣetra. jñaya (soul) (higher Nature). The sentient self rather than the insentient Nature has the power of union of acceptance or non-acceptance of affinity and of assumption or non-assumption of affinity. When he (the self) out of ignorance assumes his affinity for the body, he feels shortage in him. As to a married person, the shortage of clothes and ornaments of his wife appears to be the shortage of his own clothes and ornaments, so does the shortage of the body seem one's own shortage when he identifies himself with the body. When he makes efforts with his body and senses to make up for the shortage, having desire and attachment, he has the feeling of doership. But in fact all actions are performed by Nature alone and in Nature only (13/30). The Self never undergoes any activity because it ever remains unattached and untainted (13/31).

A man (the self) having identified himself with the body, makes efforts to make up for the shortage and then feels happy and sad in success and failure. Thus he becomes the enjoyer (experiencer) of happiness and sadness (13/21), though really he is not. When by discrimination he realizes that he (the Self) is different from Nature, he has no feeling of doership and enjoyership. Then he never feels happy or sad because the pure happiness self is free from and sadness. Had there been either happiness or sadness in the Self, he would have never become sad or happy respectiviely. Happiness and sadness are transitory, their states change but the Self ever remains the

same without undergoing any change at all. The feelings of doership and enjoyership also change but the Self, the illuminator of the two feelings never changes.

This is every one's experience that only an educated person feels the shortage of learning while he who is totally illiterate does not feel this shortage. He who hankers after riches, honour and praise etc. feels this shortage while a true renouncer does not feel this shortage. Similarly when the man (the Self) accepts his affinity for the body, family,riches, honour and praise etc., he feels their shortage. The more he accepts this affinity for them, the more shortage he feels in him. When he does action in order to make up for the shortage, he becomes a doer; and when he feels happy and sad in success and failure, the fruit of the action, he becomes an enjoyer. It means that the sense of doership and enjoyership is neither in the Self (sentient) or in Prakṛti (insentient). But when the self accepts its affinity for Nature (body), it becomes a doer and an enjoyer (5/14).

What is the reason that a man assumes (accepts) his affinity for the body? Ignorance is its reason. Ignorance does not mean total absence of knowledge but it means imperfect knowledge. A man knows that he is not the body and the body is not his, yet he assumes his affinity for the body– this is ignorance. Every body knows that all the mundane materials including the body are perishable but he desires to maintain his body and materials–this desire is ignorance.

When did this ignorance evolve? It evolved when man slighted discrimination. It means that all actions take place in Prakṛti alone but since man assumed them to be taking place in him, ignorance evolved.

The sense of doership and enjoyership perishes because it is assumed, it is not in the Self. If it were in the self, it would not perish. The fact is that if the thing is perishable, it means that it does not really exist as the Lord declares "The unreal has no existence" (2/16).

In the twenty first verse of the thirteenth chapter the soul has been said to be seated in Prakṛti while in the thirty first verse of the same chapter it has been said to be seated in the body. It means that he, who has assumed his affinity for one body, has developed his affinity for the whole Prakṛti and its evolute, the world. As a person marrying a woman becomes related with her entire family, so does a man (the Self) by assuming his affinity for one body, is connected with Nature and all the bodies. By assuming this affinity he becomes the enjoyer of pleasure and pain (13/20) viz feels happy and sad.

In fact the Self is an embodiment of bliss, free from pleasure and pain. But when it identifies itself with the body, it assumes that it is happy in favourable circumstances and sad in unfavourable ones • . When a man (the Self) having renounced affinity for Nature gets established in the Self, he becomes equanimous. Then the egoism deluded by which a person thinks 'I am the doer' (3/27) perishes and he becomes

• Prakṛti is nothing except a heap of actions and objects viz Prakṛti reveals itself in the form of actions and objects. The pleasure which is derived by contact with action and objects is 'Bhoga' rather than 'yoga'. But the bliss which is attained by contact with God is 'yoga' rather than 'Bhoga'. In the latter a man does not become an enjoyer. (Bhoga = pleasure; 'yoga = union with God,).

equanimous. Then the egoism deluded by which a person thinks 'I am the doer' (3/27) perishes and he becomes equanimous; his mind becomes free from all thought, his senses are not attracted towards their objetcts, he becomes free from attachment and aversion as well as from the feeling of I and mine in the body. Such great souls conquer the world viz they rise above mundane union or disunion because they realize that they are established in the Self. In fact, when they assumed that they were seated in the body, they were not seated in the body, they were free from the sense of doership and enjoyership because the Lord declares, "The soul inspite of dwelling in the body neither acts nor is tainted" (13/31). It means that the Self is free from the sense of doership and enjoyership otherwise the Lord would not declare "neither acts nor is tainted". Similarly if it (the Self) had its identification with the three modes of Nature, the Lord would not say to Arjuna, "Transcend the three modes of Nature".

The striver following the Discipline of Knowledge holding the opinion 'all actions are being performed in every way by nature alone' does not regard himself as the doer of those actions. So he becomes free from the sense of doership and enjoyership.

The striver following the Discipline of Action performs action for the sake of sacrifice viz he performs his duty for the welfare of others in order to maintain the tradition of the performance of duty. By the performance of duty for the welfare of others, his sense of doership flows with his duty in the service of others. Then only service rather than the servant remains. So he ceases to have any sense of doership. Similarly a Karma yogī performs his duty scrupulously by renouncing

attachment and desire for actions and their fruits (2/51). When he has no desire for fruit, he becomes free from the sense of enjoyership. It means that when he works only for the welfare of others he has neither doership nor the desire for fruit and thus he becomes free from the sense of enjoyership (4/20).

The striver following the Discipline of Devotion offers himself with his body, senses, mind and intellect etc. to God (18/66). He becomes a mere instrument in the hands of God. So he becomes free from the sense of doership. Similarly he holds the opinion that God is the enjoyer of all objects and persons etc. (5/29). so he becomes free from the sense of enjoyership.

* * * *

58– Modes of Nature in the Gītā

guṇa varṇana tātparyaṁ grahaṇa tyāgayormatam ।
sattvaṁ grāhyaṁ rājastyājyaṁ tyajanīyaṁ tāmaḥ sadā ॥

The Lord in the second chapter from the eleventh verse to the thirtieth verse has described the real and the unreal in order to glorify the real and in order to enable a striver to realize that he (the self) is different from the unreal. Similarly in the second chapter from the thirty ninth verse to the fifty third verse the Lord has described the men of the determinate intellect (who expect no fruit) and the men of undecided intellect (who expect fruit) in order to glorify the performance of duty without expecting fruit and in order to inspire strivers to renounce desire. The people who hanker after worldly pleasures and prosperity which are described in

the Vedas, are of undecided intellect. The portion of the Vedas, which deals with pleasures and prosperity is called 'trai guṇya viṣayā vedā' (dealing with the evolutes of the three modes of Nature) (2/45). So the Lord orders Arjuna to be indifferent to these pleasures and prosperity which are the evolutes of the three modes of Nature (2/45) in order to enable him to possess the determinate intellect (expecting no fruit).

People have to perform actions being over powered by Nature, they are helplessly driven to action by the modes, born of Nature (3/5).

All actions are performed by the modes of Nature (3/27) viz. the Self has nothing to do with these actions. But the man deluded by egoism thinks that he is a doer; therefore he is bound. But the man who is intuitive into the nature of modes and actions knows that modes as senses move among the modes as objects (3/28) viz. modes are undergoing all changes, and actions and doership are there in the modes rather than in the Self. By knowing so, he does not get attached to them and is thus liberated from the bondage. But he who is deluded by the modes of Nature gets attached to those modes and actions and is thus bound (3/29).

The term 'Viguṇaḥ' used in the thirty fifth verse of the third chpater does not stand for 'freedom from the three modes' of goodness, of passion and of ignorance but it stands for 'devoid of merit'.

In the thirteenth verse of the fourth chapter the Lord while describing the creation of the universe says that the four social orders, the Brahmaṇas, the Kṣatriyas, the Vaiśyas and the Śudras were created by Him classifying them according to the actions performed by them in their previous birth (4/13) but

He remains untainted, the non doer. So men should remain untainted by performing their duties.

In the twelfth verse of the seventh chapter the Lord declares "Whatever entities there are born of the modes of goodness, of passion, of ignorance, know then all as evolved from Me. However neither do they exist in Me nor do I exist in them viz. I am all." The modes have no independent existence of their own besides God. So a striver instead of thinking of the modes should think of Him. Those who are deluded by three modes and remain engrossed in them, don't know Him Who transcends these modes (7/13). Further He declares "Verily this divine illusion of Mine is difficult to surmount; but those who take refuge in Me alone, cross over this illusion" (7/14). It means that he who having a disinclination for these modes has an inclination only to God, transcends these modes.

The expression 'sarvendriya guṇa' used in the fourteenth verse of the thirteenth chapter stands for the five objects of senses (sound, touch, form, taste and smell). The Lord declares that it is He Who illuminates the senses and the sense-objects. He is devoid of the modes of Nature yet He is their enjoyer viz He is attributeless as well as is endowed with attributes.

The Lord in the nineteenth verse of the thirteenth chapter while describing Prakṛti (Kṣetra) (Field) and Puruṣa (Kṣetrajña) (spirit) declares that puruṣa (spirit) is different from Prakṛti. All modifications, modes and their evolutes as well as actions are born. The self (spirit) has no affinity for them. But when he (the Self) identifies himself with Nature, he becomes an enjoyer of the modes of Nature. It is enjoyership of the modes and contact with them which lead him to good and evil wombs (13/19-21). But he, who knows that the self and

Prakṛti with modes are different and realizes that the self has no affinity for Nature, is liberated (13/23). It means that spirit (self) has no affinity either for Nature or the modes born of Nature.

Guṇas are born of Nature while Puruṣa (self) is devoid of Guṇas – in order to explain this fact the Lord in the thirty first verse of the thirteenth chapter has called 'Puruṣa' 'Nirguṇa' (attributeless).

In the thirteenth chapter there is a brief description of Guṇas. Therefore while describing the Guṇas (modes) in detail the Lord declares that the three modes – of goodness (Sāttvika), of passion (Rājasika), and of ignorance (Tāmasika) are born of Nature (14/15). Of these the mode of goodness being stainless, is luminous and flawless; the modes of passion is full of passion and attachment, while the mode of ignorance is of the deluding nature. The mode of goodness binds by attachment to happiness and knowledge, the mode of passion by attachment to action, while the mode of ignorance by heedlessness, indolence and sleep (14/6-8). The mode of goodness overpowers a man by driving him to happiness; the mode of passion by drinking him to action, while the mode of ignorance by veiling wisdom, driving him to heedlessness. Each of the three modes prevails over the other two. Over powering the modes of pasion and ignorance, the mode of goodnes prevails; over powering the modes of goodness and ignorance, the mode of passion prevails; while overpowering the modes of goodness and passion, the mode of ignorance prevails (14/9-10).

When light and discernment beam in the senses and in intellect, it means that the mode of goodness is predominant.

When greed, activity, undertaking of actions with an interested motive, restlessness and longing arise, it means that the mode of passion is predominant. When indiscrimination, inertness, heedlessness and delusion arise, it means that the mode of ignorance is predominat (14/11-13).

If a man meets with death when the mode of goodness is predominant, he goes to higher regions such as heaven etc; if he dies with the predominance of the mode of passion, he comes to the mortal world of human beings; but if dies when the mode of ignorance is predominant, he is born in the womb of the deluded such as beasts and birds etc. (14/14-15).

The fruit of good (Sāttvika) action is good and pure; the fruit of Rājasika action is pain while the fruit of Tāmasika action is ignorance (delusion) (14/16). Wisdom arises from Sattva, greed arises from Rajas while heedlessness, error and ignorance arise from Tāmas (14/17). Those who are fixed in Sattva go upwards, those of the Rājas disposition remain in the middle (mortal world) and those of Tāmas temperament go down wards (14/18).

When a seer perceives no other agent other than the Guṇas and realizes that the Guṇas are undergoing all actions and changes, he comes to know the reality about the Self which is the non doer and which is ever unattached and untainted and thus he attains God (14/19). Having transcended the three Guṇas out of which the body is evolved, and freed from birth and death, such seer attains to immortality which is axiomatic (14/20).

Such a person who has transcended the three Guṇas viz who has attained to immortality has neither attachment nor aversion to the three modes of Nature. He remains

unconcerned like a witness and is not disturbed by the Guṇas realizing that the Guṇas alone move among the Guṇas. So he realizes no change at all in the Self (14/22-23). This has been said from the viewpoint of the Discipline of knoledge. From the view point of the Discipline of Devotion when a striver worships God with exclusive devotion, having the only aim of God-Realization, he transcending the three Guṇas becomes eligible for attaining Brahman (14/26).

As the branches of the tree spread profusely by being watered, so do the branches of the world tree spread upward, downward and in the middle by the three modes of goodnes,, of passion and of ignorance (15/2). ,It means that it is because of the attachment to the modes that the soul (Self) is born in lower, middle and higher regions. It is again attachment to the modes that he becomes an enjoyer though the self remains untainted – the deluded don't realize this fact but those endowed with the eye of wisdom realize it (15/10). The faith of men born of their nature is of three kinds-Sāttvika. Rājasika and Tāmasika (17/2). A man's conviction is decided by his faith and he acts according to the conviction. Sāttvika men worship gods; the Rājasika worship demigods and demons while the Tāmasika worship ghosts and evil spirits (17/3-4). If a man does not offer worship, he can be sorted out by the food he likes. The food which is savoury, oleaginous, substantial and agreeable etc. is liked by the Sattvika; the food which is bitter, sour, saline and pungent etc. is liked by the Rājasikā, while the food which is half-cooked, insipid, putrid and impure is liked by the Tāmasika (17/8-10).

The sacrifice which is performed according to the ordinance of the scriptures by men desiring no fruit is Sāttvika; the

sacrifice which is offered according to the ordinance of the scriptures by men desiring fruit is Rājasika while the sacrifice which is performed by the unwise without the ordinance of the scriptures, without offering food and without sacred chant, gift and faith is Tāmasika (17/11-13). Those who expect no reward practise Sāttvika austerity; that which is practised with the object of gaining respect and honour, with ostentation is Rājasika austerity, while the austerity which is practise with self torture to harm others is Tāmasika (17/17-19). The gift which is made at a suitable time and place to a deserving person who can make no return is Sāttvika; the gift which is made with the object of getting a service in return or looking for the fruit is Rājasika; while the gift, which is bestowed upon undeserving persons with insult, out of time and place, is Tāmasika (17/20-22).

Abandonment of obligatory duty out of ignorance is Tāmasika abandonment; its abandoment from fear of bodily trouble is Rājaskia one, while its performance because it ought to be performed, giving up attachment and fruit is Sāttvika one (18/7-9).

The knowledge by which the one Imperishable Being is seen in all existences, undivided is Sāttvika; the knowledge by which one sees many fold entities of God in different beings is Rājasika while the knowledge by which a man regards the body as his own self is Tāmasika (18/20-22). An action which is ordained by the scriptures and is done being free from the sense of doership and without attachment or aversion is Sāttvika; the action which is done by one craving for desire, with egoism and with much effort is Rājasika; while the action which is undertaken out of delusion, without heed to the

consequence, loss injury and ability is Tāmasika (18/23-25). An agent free from attachment, non-egoistic, endowed with firmness and zeal and unaffected by success and failure is Sāttvika; the agent who is passionate, who seeks the fruit of action, who is greedy, cruel, impure and is moved by joy and sorrow is Rājasika while the agent who is unteady, vulgav, stubborn, deceitful, malicious, indolent, despondent and procrastinating is Tāmasika (18/26-28).

The intellect which determines the path of activity and renunciation, right and wrong action, fear and fearlessness, bondage and liberation is Sāttvika. The intellect by which man does not truly perceive what is righteous and what is unrighteous, what should be done and what shuld not be done, is Rājasika; while the intellect which regards unrighteousness as righteousness and sees all things in a perverted way, is Tāmasika (18/30-32). The unswerving firmness by which man controls, through the yoga of meditation, the functions of the mind, the life breath and senses, is Sāttvika; the firmness by which one holds fast to virtues, prosperity and pleasures, desirours of the fruit of each from attachment, is Rājasika; while the firmness by which a man does not give up sleep, fear, grief and despair etc, is Tāmasika (18/33-35). The happiness which appears as poison in the beginning but tastes like nector in the end, born of the placidity of mind brought about by meditation on God, is Sāttvika; the happiness which arises from the contact of the senses with their objects and which is like nector at first and like poison at the end, is Rājasika; while the happiness which deludes the Self both at the beginning and at the end and which arises from sleep, indolence and heedlessness, is Tāmasika (18/37-39).

The entire universe has been created by the modes born of Nature. So there is no being on earth or in the middle region or even among the gods that is free from the modes born of Nature. The duties of Brahmaṇas, Kṣatriyhas, Vaiśyas and Śudras are divided according to the qualities born of their nature (18/40-41) * .

The term 'viguṇaḥ' used in the forty seventh verse of the eighteenth chapter does not stand for 'freedom from the three modes' but it stands for 'devoid of merit' ** .

Thus in the Gītā the modes of Nature have been described in fifteen forms – feelings, dispositions, faith, worship, food, sacrifice, austerity, charity, abandonment, knowledge, action, agent, istellect, firmness and happiness.

Out of the three modes the mode of goodness conduces a man to renounce affinity for nature and its evolutes, the mode of passion strengthens affinity for them while the mode of ignorance enhances delusion.

In the Gītā the Sattva guṇa (mode of goodness) is illuminating and flawless (14/6). Here the term 'illumination' stands for the purity of mind viz discrimination which distinguishes the real from the unreal, and what should be done from what should not be done. The term 'anāmaya' (flawless) stands for renunciation of affinity for the insentient.

* A thing breaks into two pieces if it is hit with one stroke, into three pieces if hit with two strokes, into four pieces if hit with three strokes. Similarly the social orders are divided into four with the three qualities (modes).

** The chapters and the verses of the Gītā which describe the modes of nature are hinted here.

In the Gītā as the mode of goodness is called flawless, so is the state which transcends the three modes of Nature is also called flowless (2/51). It means that the mode of goodness is in the vicinity of the transcendental state (beyond the three modes) as it proves helpful in God-Realization.

The 'Rajo guṇa' (the mode of passion) is of the nature of attachment (Rāga). Attachment to the perishable gives birth to desire. This desire is the root of all sins (3/37). The 'Tamo guṇa' is of the deluding nature in which delusion is predominat (14/8). In the Gītā the Rājasika agent is called cruel (causes injury to others (18/27) and also Tāmasika action' involves cruelty (injury to others) (18/25). It means that the modes of passion and ignorance are in vicinity to each other †.

In other volumes it is mentioned that the mode of goodness involves virtues which provide pleasures here and hereafter. But the mode of goodness mentioned in the Gītā is helfpul in attaining the imperishable bliss or salvation. But when the mode ofpassion is mixed in the mode of goodness, then it leads to bondage. It means that if we enjoy the mode of goodness we are attached to its happiness and knowledge, it will bind us (14/6).

Out of the three modes of Nature described in the Gītā, from one view point the Sāttvika and the Rājasika are similar; from another point of view the Rājasika and the Tāmasika are similar while from the third view point the Sattvika and the Tāmasika

† The distance between the modes of ignorance, possion and ignorance is in the ratio of 1:10:100. It means that the modes of ignorance and passion are in the vicinity to each other,while the moe of goodness is for away from them.

are similar. For example-the Sāttvika and the Rājasika actions are performed according to the ordiance of the scriptures while the difference is that the former are performed without an interested motive while the latter are performed with an interested motive. As far as affinity for the world is concerned, the Rājasika and the Tāmasika are similar but the difference is that in the former a person remains alert while in the latter he is swayed by delusion. In being free from action, the Sāttvika and the Tāmasika are similar but the difference is that in the former discrimination remains aroused while in the latter there is delusion.

In fact the three modes are related with each other because all of them are born of Nature (14/5). When a striver transcends the three modes of Nture, he attains God (or the Self) Who transcends the three modes, Who neither acts nor is tainted.

* * * *

59– Supreme Soul and Soul (Spirit) in the Gītā

jīvātmā paramātmā ca tattvats' bhinna eva ca ।
lakṣaṇeṣu dvayoḥ sāmyaṁ kṛṣṇa kathitaṁ svayam ॥

Devotees worship God Who is endowed with attributes and is formless; Who is attributeless and formless; and Who is endowed with attributes and form. God, endowed with attributes and formelsss, is He Who possesses divine traits such as beauty, sweetness and glory etc. and permeates Nature and its evolute, the world. When a devotee considers Him free from the divine traits, he has an eye on attributeless God. Such type of God is called attributeless and formless. When God,

Reality about the Soul:— The Lord in this connection declares, "The soul is an eternal fragment of My self but it having become the embodied, in the world of the embodied, attracts the senses with mind as the sixth abiding in Prakṛti (Nature)" (15/7). "This soul seated in Prakṛti viz-by identifying itself with the body and by accepting the body as its experiences pleasure and pain, attachment to the Guṇas, the objects of senses is responsible for its birth in good and evil wombs" (13/21). "This soul is My higher Prakṛti (Nature) but it, by accepting its affinity of 'I' ness and 'mineness' for the lower Nature (body-world) sustains the whole universe" (7/5). "It is the affinity of the higher Nature for the lower Nature which gives birth to all beings " (7/6; 13/26).

This soul has been described by the terms 'dehī' 'śarīrī', 'eternal', imperishable' and indefinable' etc. In the first and the second verses of the thirteenth chapter it has been called 'kṣetrajñaya' (knower of the field) while in the nineteenth verse 'Puruṣa'. In the sixteenth verse of the fifteenth chapter it has been said to be 'imperishable'. In fact being a fragment of God, it is an embodiement of God. But it is because of its attachment to the body and the world, which are the evolutes of Nature, that it has become the embodied soul. "In fact while dwelling in the body, it neither acts nor is tainted" (13/31).

Identity of the Soul With God Who is endowed with attributes and is formless:— It has been said about the soul, "Know that to be imperishable by which all this is pervaded" (2/17) while about God Who is endowed with attributes and is formless, it has been said, "The Supreme Person, within whom all beings dwell and by whom all this is pervaded, is attainable by exclusive devotion" (8/22). "All this universe is pervaded

by Me in My unmanifested form" (9/4). "Man through his own natural duties should worship God by Whom all this universe is pervaded" (18/46).

The soul has been called by the term ‚īśvara' (the lord) (15/8) and God Who is endowed with attributes and is formless, has also been called 'īśvara' (the Lord) (18/61).

Identity of the Soul With God Who is attributeless and formless:— 'The entire universe is pervaded by the soul' (2/17) and 'God (Who is attributeless and formless) exists without and within all beings and constitutes the animate and inanimate creation as well" (13/15).

The soul is said to be eternal, all pervading, stable, immovable, unmanifested and unthinkable (2/24-25), immesurable (2/18), and immutable (15/16) and attributeless and formless God is said to be Indefinable, unmanifest, All Pervading, Unthinkable. Immovable and Eternal (12/3).

The soul has been said to be 'Supreme Self' (13/22) and attributeles and formless God has also been said to be 'Supreme Self' (6/7).

The soul has been said to be attributeless (13/31) and attributeless and formless God has also been said to be attributeless (13/14).

Identity of the soul With God Who is endowed with attributes and form:— The soul has been called the great lord (13/22) and so has God endowed with attributes and form been called the Great Lord (5/29; 9/11; 10/3).

The Lord in the second verse of the thirteenth chapter by declaring "Know Me as the Kṣetrajña (soul) in all Kṣetras (bodies)" mentions the identity of the soul with Him (endowed with attributes and form).

The Lord while mentioning the identity of the soul with these different forms of God means to say that the soul has its natural identity with God but it does not realize this fact becaue it has assumed its identity with the body. Therefore a striver should not assume his identity with the body but he should follow the spiritual discipline by firmly believing in his identity with God. By doing so he wil realize his identity with Him.

The soul has its automatic identity with all the three forms of God but by error it has assumed that it is different from Him. If this false assumpiton is renounced, the identity will be naturally realized. Some philosophers hold the opinion that the soul and the Supreme Soul (God) are one while others hold that they are different. The later can also not deny the fact that they are not essentially different. They say that the individual souls are many and so they belong to the same class to which the Supreme Soul belongs. But the fact is that reality is one and the same. So there is no question of any class in that reality. Therefore the soul and the Supreme Soul are really identical.

The soul possesses limited knowledge while the Supreme Soul is omniscient. The limited knowlege of the soul is because of ignorance while the omniscience of the Supreme Soul is because of His power, PrakRṭi. If the soul roots out its ignorance, it will not possess limited knowledge and if the Supreme Soul has not an eye on his power, He will not remain omniscient.

The Gītā is a volume of words; therefore in this article, the identity of the soul with the Supreme Soul (God) has been proved by means of words. But the fact is that the identity of the soul with God is not based on any volume, it is natural (axiomatic). A striver attaches importance to a volume in

to become one with the reality described in the volume, to merge himself into it. When a striver ceases to attach importance to the mundance, his assumption of his being different from God perishes and he realizes his identity with Him. Then he has no pride of his own personality becaue in reality there is no pride of personality. The people may think him to be a yogī or wise or a lover but in fact he becomes an embodiment of yoga, of wisdom (knowledge) and of devotion (love). Then there does not remain any difference between the yoga and the yogi; the wisdom and the wise; the love and the lover. So long as there is difference viz there is pride of personality, it means that the striver has not identified himself with the reality.

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60– Freedom (Independence) of God and Soul in the Gītā

kartuṁ tathānyathā kartuṁ svatantro hīśvaraḥ sadā ।
prakṛter vaśatā tyāge jīvātmā svavaśaḥ sadā ।।

He who depends on the self is independent while he who depends on others is, dependent. The feeling of being independent is independence while the feeling of being dependent is dependence.

Though neither God nor His fragment, the soul has really the feeling of doership yet He becomes a doer if He has affinity for Prakṛti while the soul becomes a doer while it has affinity for the body, senses, mind and intellect etc. But there is a vast difference in the doership between the two. God, being the

three modes of Nature. It means that the Supreme Goal attained by both the strivers is the same; because when a devotee loves God, attachment to the world is naturally renounced; and when a striver renounces attachment to the world, he gets automatically established in the self.

(39) 'Neither grieves nor desires' (12/17; 18/54)— In the seventeenth verse of the twelfth chapter this expression has been used for the God-Realized devotee viz. the devotee who depending on God gets rid of joys and sorrows. In the fifty fourth verse of the eighteenth chapter this expression has been used for the Sāṁkhya Yogī who gets established in identity with the Absolute viz. his discrimination is aroused and he becomes free from joys and sorrows. It means that both– the devotee and the Sāṁkhya Yogī become free from joys and sorrows, attachment and aversion because they don't attach importance to the mundane.

(40) "Becomes qualified for oneness with the Absolute" (14/26; 18/53)— In the twenty sixth verse of the fourteenth chapter by this expression the Lord declares that a devotee who takes refuge in Him, by His grace attains the Absolute without making any effort; while in the fifty third verse of the eighteenth chapter He declares that the striver following the Discipline of Knowledge, having totally renounced the feeling of 'I' and 'mine', attains the Absolute. It means that he has to make effort in order to renounce the feeling of 'I' and 'mine'. But both of them attain the same state.

(41) 'Take refuge in Him alone with all your heart' (15/19; 18/62)— In the ninteenth verse of the fifteenth chapter the Lord declares that a devotee should take refuge in God alone Who is endowed with attributes and form; while in the sixty

second verse of the eighteenth chapter the Lord exhorts Arjuna to take refuge in God Who is endowed with attributes and is formless. It means that both of them take refuge in Him by renouncing dependence on the world and attain God of their own choice.

(42) 'Activity and renunciation' (16/7; 18/30)— In the seventh verse of the sixteenth chapter there is description of those of demoniac nature who don't know what to do and what to refrain from; while in the thirtieth verse of the eighteenth chapter there is description of those who possess the Sattviki (good) intellect which correctly determines the paths of activity and renunciation viz. what to do and what to refrain from.

(43) 'Egoism, violence, arrogance, desire, anger' (16/18; 18/53)— In the eighteenth verse of the sixteenth chapter the Lord declares that those possessing the demoniac nature depend on evil propensities such as egoism, violence, arrogance, desire and anger by regarding them as their favourite deity; while in the fifty third verse of the eighteenth chapter it is mentioned that the strivers give up these evil propensities because without renouncing them they can't attain God.

(44) 'That has been called Tāmasika (of the mode of ignorance' (17/19, 22; 18/22, 39)— In the nineteenth and the twenty second verses of the seventeenth chapter this expression has been used in the context of faith, where there is description of austerity and charity. The austerity which is intended to harm others is declared to be Tāmasika; and the charity which is given to unworthy persons with insult is said to be Tāmasika. In the twenty second and the thirty ninth verses of the eighteenth

chapter this expression has been used in the context of discrimination, where there is description of knowledge and happiness. The perverted knowledge by which a man regards the body as his own self and so remains attached to it, is Tāmasika knowledge.* The happiness which arises from sleep, indolence and heedlessness is declared to be Tāmasika. It means that Tāmasika austerity, charity, knowledge and happiness must be totally renounced as they are harmful for strivers.

(45) 'Sacrifice, charity and austerity should not be renounced' (18/3, 5)— In the third verse of the eighteenth chapter there is opinion of some sages who declare that sacrifice, charity and austerity should not be renounced; while in the fifth verse there is the Lord's opinion Who declares that sacrifice, charity and austerity must be performed. It means that activities such as sacrifice, charity and austerity sanctioned by the scriptures must be performed by the striver in order to attain the Supreme Goal; and they must again be performed by the enlightened soul in order to set example for others.

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87–: THE PURPOSE OF SYNONYMS IN THE GĪTĀ

samānārthāni coktāni padāni yatra yatra vai ।
tātparyaṁ tatra tatrāpi teṣāṁ proktaṁ prasaṅgataḥ ॥

* *In fact Tāmasika knowledge can not be called knowledge. Therefore the Lord here (in 18/22) has not used the term 'knowledge.'*

The meanings of two words are taken according to their context. Where there are two words which seem to be synonyms, there are two different meanings. But when only one word is used; it includes both the meanings. In the Gita there are words which appear synonyms (two words having the same meaning) but have different meanings as follows:—

(1) 'Nānā Śastra praharaṇāḥ' (weapons and missiles) (1/9)— Weapons are like swords, spears and daggers etc. which are wielded by the hand; while missiles are like arrows, dicus (disci) and bullets etc. which are thrown. Sometimes weapons such as spears and swords are used as missiles, if they are thrown. By using these terms Duryodhana is glorifying his army.

(2) 'Nityasya' and 'anāśinaḥ' (eternal and imperishable) (2/18)— The former term is used for that which undergoes no modification while the latter one for that which does not perish. The soul neither undergoes any modification nor does it perish.

(3) 'Nityaḥ' and 'śāśvataḥ' (eternal and changeless) (2/20)— The former does not undergo any modification while the latter remains the same while appearing and disappearing. It means that the soul does not undergo any modifications such as birth, growth and decay etc.

(4) 'Nityaḥ' and 'sanātanaḥ' (eternal and ever lasting) (2/24)— The former is that which lives for ever without beginning (birth); while the latter is that which inspite of being everlasting, appears and disappears. The soul undergoes no modifications at any place or time under any circumstances.

(5) 'Sthāṇuḥ' and 'acalaḥ' (unshakable and immovable) (2/24)— The soul is free from a shake and it does not move

from one place to another. It means that the soul (self) is free from shake and movement.

(6) 'vijānataḥ' and 'brāhmaṇasya' (learned and enlightened) (2/46)— The former term is used for the person who possesses knowledge of the sciptures; while the latter term is used for the enlightened soul. Though for a person it is necessary that he should possess knowledge of the scriptures as well as be an enlightened soul; yet the knowledge of the scriptures is not as important as is enlightenment because it is enlightenment rather than knowledge which leads to salvation. An enlightened soul can enlighten an inquisitive person even though he himself may not possess knowledge of the scriptures. But he may face difficulty if the inquisitive person insists on the method of the scriptures. On the other hand a learned man can explain the scriptural method to the inquisitive person but he can't enlighten him.

(7) 'Niścala' and 'acala' (poised and steady (2/53)— The former is the determinate intellect poised in mundane union and disunion, free from attachment; while the latter is steady on God without any kind of doubt. Though the intellect becomes steady even in sound sleep, yet it is not free from doubt. When the man awakes, doubt still lingers.

(8) 'Vihāya kāmān' and 'nihspṛhaḥ' (free from desires and free from bare necessities) (2/71)— The former stands for freedom from desires while the latter stands for freedom from the bare necessities of life (for the maintenance of the body). When a man becomes dispassionate, he has no desire at all; but he may think to fulfil the bare necessities of life in order to maintain the body. But when he is enlightened, he does not at all think of maintaining his body even.

(9) 'Ātma tṛptaḥ' and 'ātmanyeva ca saṁtuṣṭaḥ' (gratified with the self and contented in the self) (3/17)— So long as a man has attachment to the world, he is gratified with food and water and feels contented with riches etc. But the great soul who has realized God by the Discipline of Action, is gratified with the self and is contented in the self because he has no attachment to the world. He needs nothing from the world and thus having renounced attachment to the world, remains established in the self.

(10) 'Sarva jñāna vimuḍhān' and 'acetasaḥ' (deluded in all knowledge; and devoid of discrimination) (3/32)— Those who don't follow God's teaching; remain deluded in mundane knowledge (sciences and arts etc.). Moreover they are devoid of discrimination because they can't disntiguish the real from the unreal, the righteous from the unrighteous and the soul from the body. It means that they have an inclination to the mundane and a disinclination for God.

(11) 'Tyaktvā karma phalā saṅgam' and 'nirāśrayaḥ' (Renouncing attachment to the fruit of action; and depending on nothing) (4/20)— A striver should perform his duty by renouncing attachment to the fruit of action (6/1). Renunciation of attachment to the fruit of action also includes attachment to action. Moreover he should not depend on any person, place, thing or circumstances etc. It means that a striver should be free from every kind of attachment whether it is individual in the form of actions etc., or social in the form of other persons, places, objects and circumstances etc.

(12) 'Sarvam' and 'akhilam' (all actions; and all objects) (4/33)— Nature reveals itself in two forms – as actions and as objects. So the former term stands for 'all actions' while the

latter 'for all objects'. When curiosity for God-Realization is aroused in a striver, he is attracted neither towards actions nor towards objects viz. he does not hanker after pleasures and prosperity.

(13) 'Tattva-darśinaḥ' and 'jñāninaḥ' (those who have realized the truth viz. enlightened ones; and the men of knowledge) (4/34)— The former term stands for the enlightened souls while the latter for those who have a good knowledge of the scriptures. It means that a striver who follows the Discipline of Knowledge should take refuge in the preceptor (spiritual guide) who may be an enlightened soul and also possess knowledge. But if he has to select one of the two– the enlightened one or the man of knowledge, he should take refuge in the former.

(14) 'Sītoṣṇa sukha duḥkheṣu' ('cold and heat' and 'joy and sorrow') (6/7; 12/18)— Here cold and heat stand for favourable and unfavourable circumstances which a striver faces as the fruit of his past actions; while joys and sorrows stand for success and failure as the fruit of the present actions. It means that a striver whether he follows the Discipline of Action or that of Knowledge should remain contented and equanimous in whatsoever happens as the fruit of the past or the present actions.

(15) 'Suhṛd' and 'mitra' (well wisher and friend) (6/9)— He who thinks for the welfare of all without any interested motive and does good to them without attachment to them, is a well wisher (suhṛd); while he who reciprocates welfare (good) is a friend. It means that a striver should look upon both of them with the same eye even having known that one is a well wisher while the other a friend.

(16) 'Ari' and 'dveṣya' (enemy and hater) (6/9)— He who harms others without any rhyme or reason is 'ari' (enemy); while he who harms others with a selfish motive is dveṣya (hater). But the fact is that no one can harm us if it is not destined. Whatever harm is being done to us, is the fruit of our past actions. We should take pity upon the person who is trying to harm us because he is unnecessarily becoming an instrument for harming us, which will conduce him to reap its fruit in future.

(17) 'Sarvān' and 'aśeṣataḥ' (all desires and all thoughts of the world) (6/24)— The term 'sarvān' has been used for all desires; while the term 'aśeṣataḥ' has been used for all thoughts which give birth to desires. It means that the striver who meditates on God should renounce all desires and all thoughts of the world under all circumstances.

(18) 'Śanaiḥ śanai ruparamet' and 'na kiṁcidapi cintayet' (withdraw the mind from thoughts of the world; and no thought at all) (6/25)— The first expression denotes that the mind should be withdrawn from thoughts of the world; while the second expression denotes that a striver should think of nothing– neither the world nor God. The striver who meditates on God should be totally free from the thoughts of the world. He should also cease thinking of God having realized Him. The reason is that by thinking of God there remains difference between God and the self. But when a striver thinks of nothing, he realizes the union of the self with God which is natural. This is the natural state of tranquillity or quietude.

(19) 'Asthiram' and 'cañcalam' (unsteady and volatile) (6/26)— The mind does not stick to the aim (end); so it is

called 'asthiram' (unsteady); while it is called 'cañcalam' (volatile) because it goes on thinking of many (different) mundane objects. There are four important impediments to the state of trance-volatility, sleep-indolence, impurity of heart and pleasure in meditation. Out of these four, only the first two important impediments are mentioned in the Gita. So a striver should always be aware of these two defects.

(20) 'Balavat' and 'dṛdham' ('obstinate' and 'strong') (6/34)— The mind is very obstinate as it does not want to renounce its attachment (attraction) to the mundane persons and objects etc. in any way. This obstinacy is very strong viz. it is very difficult to control the mind. But it is difficult to control it, so long as a striver holds that the mind is his. When he renounces the sense of 'mine' through discrimination, it becomes easy for him to control it.

(21) 'Param' and 'anuttamam' (Supreme and unsurpassable) (7/24)— God is Supreme because He though unborn, imperishable and the Lord of all beings, manifests Himself through His own divine potency, subjugating His Nature (4/6); and He is unsurpassable because He is superior to everyone else (15/17-18). It means that He is the Supreme and no one can be even equal to Him.

(22) 'Atra' and 'asmin' (here and this) (8/2)— Here the term 'atra' stands for the context (topic) while the term 'asmin' stands for the human body. It means that though God abides in all moving and unmoving beings, yet He can be realized only in the human life.

(23) 'Satatam' and 'nityaśaḥ' (continuously and always)— The term 'satatam' indicates continuous remembrance viz. a striver should remember God continuously from the time he awakes,

to the time he falls asleep; while the term 'nityaśaḥ' indicates that he should always remember Him, from the time he has an inclination to Him upto the time of death. God is easily attainable to the striver who always and continuously remembers Him.

(24) 'Kratuḥ' and 'yajñaḥ' (Vedic rituals and sacrifices) (9/16)— The Vedic rituals are called 'kratu'; while the rites enjoined by the smṛtis (codes of law) and Purāṇa (Hindu mythology) are called 'yajña'. It means that both kinds of rituals should be performed scrupulously and enthusiastically without any interested motive.

(25) 'Nivāsaḥ', 'sthānam' and 'nidhānam' ('abode', 'resting place', 'residence') (9/18)— The soul being the fragment of God ever abides in Him; so He is the abode of all beings. At the time of final dissolution the entire universe with Nature rests in Him; so He is the resting place. In all states whether there is creation or dissolution, Nature, the world and all beings that are perceived, reside in God only; so He is the residence of all. It means that God is the base, the place and the source of the world, the soul and the beings. So assuming this fact a striver is naturally attracted towards God and then he naturally practises the spiritual discipline.

(26) 'Buddhiḥ', 'jñānam' and 'asammohaḥ' (intellect, discrimination and non-delusion) (10/4)— Buddhi (intellect) is the faculty of grasping matters; discrimination discriminates the real from the unreal and the eternal from the transitory; while lack of delusion is asammohaḥ (non-delusion). All of them evolve from God. So a striver should not be proud of himself; if he possesses them.

(27) 'Vibhūtimat' 'śrīmat' and 'ūrjitam' (glorious, beautiful and

powerful) (10/41)— Whatever person or thing is glorious, that is called 'vibhūtimat'; whatever is brilliant and beautiful is 'śrīmat'; and whatever is powerful is 'ūrjitam'. All these are God's virtues, they are not personal virtues. A man should not regard them as his own; otherwise he will feel proud of them.

(28) 'Karālāni' and 'bhayānakāni' (terrible and fearful to behold) (11/27)— The mouths of God look very huge, extensive and terrible because of tusks; and they are fearful because Arjuna is afraid of them. In fact God's Cosmic-Form is neither terrible or fearful to behold; but it is because of delusion that it appears terrible and fearful. Therefore the Lord says to Arjuna, "Be neither afraid nor bewildered (deluded)."

(29) 'Acalam' and 'dhruvam' (immovable; and eternal or certain) (12/3)— He Who does not move is 'achalam' (immovable) and He Whose existence is certain and eternal is 'dhruva.' It means that God is immovable and His existence is certain and eternal.

(30) 'Asaktiḥ' and 'anabhiṣvaṅgaḥ' (absence of attachment and absence of the sense of 'mine') (13/9)— A man is generally attached to persons or circumstances etc. that are favourable. This attachment is known as 'saktiḥ' and absence of attachment is 'asaktiḥ'. It is the feeling of 'mine' of a man with persons and objects that their joys and sorrows, gain and loss appear to him to be his own joys and sorrows; gain and loss. It means that a striver should neither be attached to persons and objects nor should have the feeling of mine for them. The reason is that the sentient and the insentient are different entities. So the self has no affinity for persons and objects.

(31) 'Ananya yogena' and 'bhaktiravyabhicāriṇī' (exclusive attachment and unswerving devotion) (13/10)— Here is the

context of the Discipline of Knowledge; therefore 'ananya yogena' (exclusive attachment) should be taken as the means while 'bhaktira vyabhicāriṇī' (unswerving devotion) should be taken as the end. It means that a striver should totally depend upon God only, in order to realize Him and he should aim at nothing except God-Realization. By such type of exclusive attachment a striver achieves his goal very quickly and suddenly. If he does not do so, he can't achieve the aim quickly and suddenly.

(32) 'Vivikta deśa sevitvaṁ' and 'aratir janasaṁsadi' (resort to secluded (and holy) places and distaste for the society of men (13/10)— Interest in living in secluded places is 'vivikta deśa sevitvam'; while his distaste for the society of common men is 'aratir jana saṁsadi'. It means that a striver should always be dispassionate.

(33) 'Uttamam' and 'param' (best and supreme) (14/1)— This knowledge is the best (uttamam) because it conduces a striver to renounce his attachment to Nature and its evolute, the world and the body; while it (this knowledge) is the supreme because it leads a striver to God-Realization. A striver attains perfection only when he transcends the mundane and attains God.

(34) 'Prakāśaḥ' and 'jñānam' (light and discrimination) (14/11)— When the body, senses and mind function actively, keenly and correctly, it is said that light beams in the body; while discrimination distinguishes the right from the wrong, the proper from the improper, and prescription from prohibition. It means that a striver should possess light and discrimination but he should not enjoy them otherwise he will not be able to progress in the spiritual sphere.

(35) 'Pravṛttiḥ' and 'ārambhaḥ' (duty and actions with an interested motive) (14/12)— Performance of duty scrupulously and whole heartedly according to one's social order, stage of life and available circumstances is 'Pravṛttiḥ' while performance of actions with an interested motive is 'Ārambhaḥ'. It means that just like a God-Realized soul, a striver should perform his duty being free from attachment; but he should not perform actions with an interested motive.

(36) 'Mohaḥ' and 'ajñānam' (delusion and ignorance) (14/17)— When a man does not understand the truth (reality) and regards the transitory as eternal, and the wrong as right, it means that he is deluded; while ignorance consists in regarding the imperfect knowledge as complete knowledge.

(37) 'Sama duḥkha sukhaḥ' and 'tulya priyā priyaḥ' (balanced in pleasures and pain; and inagreeable and disagreeable) (14/24)— To remain balanced in pleasure and pain (favourable and unfavourable circumstances) according to one's fate is 'sama duḥkha sukha'; while to remain balanced in success and failure (agreeable and disagreeable) while performing actions is 'tulya priyā priyaḥ'. It means that a striver should remain balanced in all circumstances being free from attachment and aversion.

(38) 'Nirmāna mohāḥ' and 'amuḍhāḥ' (free from pride and delusion; and the undeluded) (15/5)— Delusion is of two kinds– 1) Instead of following the spiritual path to remain engaged in the mundane. 2) Not to know the truth about God. The expression 'nirmāna mohāḥ' denotes freedom from attachment to the world; while the term 'amuḍhāḥ' denotes true knowledge about God. It means that when a striver renounces attachment to the world, he is free from the

sufferings; and when he knows the truth about God, he attains the Supreme bliss.

(39) 'Akṛtātmānaḥ' and 'acetasaḥ' (whose heart is not pure; and ignorant) (15/11)— 'akṛtātmānaḥ' are those whose hearts have not been purified; while 'acetasaḥ' are those who don't attach importance to discrimination between the real and the unreal. It means that those who are attached to the mundane and have not realized the truth about God, inspite of making the best efforts, don't know God.

(40) 'Akrodhaḥ' and 'kṣamā' (absence of anger; and forgiveness) (16/2-3)— In absence of anger a man has an eye on himself that he should not be angry; while in forgiveness, a man has an eye on others that they should not be punished. A striver possessing the divine nature neither falls a victim to anger when his desires remain unfulfilled; nor does he avenge the wrongs done to him, he rather forgives the wrong doers.

(41) 'Darpaḥ' and 'abhimānaḥ' (arrogance and pride) (16/4)— Presuming oneself superior to others because of outward possessions such as riches and family etc. is arrogance; while presuming oneself superior because of inward qualities such as learning and sharp intellect etc. is pride. Therefore a striver should be aware of arrogance and pride.

(42) 'Duḥkham' and 'śokaḥ' (burning sensation and grief)— The foods that are over-hot and pungent etc. and are liked by the Rājasika type of men, cause a physical burning sensation; while they are said to cause grief because they cause disquietude and worries in the mind. It means that the Rājasika food causes both physical and mental sufferings. So they should be renounced.

(43) 'Anudvegakaram' and 'priyam' (causing no annoyance or

excitement; and pleasant) (17/14)— Words which cause no annoyance or excitement or violence are 'anudvegakara'; while simple, sweet and loving words free from bitterness, cruelty, calumny and slander etc. are 'priya' (pleasant). So a striver should utter such words which may be pleasant at present and may bear sweet fruit in future.

(44) 'Satkāra māna pūjārtham' (good reception, honour and worship) (17/18)— Outward good reception is called 'satkāra'; honour which is offered by heart is 'māna'; while waving lights, garlanding, and offering flowers etc. is pūjā. A man expects to gain reception, honour and worship, only when he has attachment and desire for the world. So a striver should be aware of attachment and desire.

(45) 'Calam' and 'adhruvam' (perishable and uncertain) (17/18)— The austerity which is practised with the object of gaining respect, honour and reverence, bears perishable (cala) fruit; while the austerity which is practised by way of ostentation bears uncertain fruit. It means that the fruit is perishable and uncertain because a person has desire. So a striver should renounce the desire to reap the fruit of actions.

(46) 'Akṛta buddhitvāt' and 'durmati' (impure intellect and of perverted understanding) (18/16)— Impure intellect is the cause of perverted understanding. A man becomes perverted when his intellect is impure viz. discrimination is not aroused in the intellect. If he had attached importance to intellect, he would have not been perverted.

(47) 'Dharmam' 'adharmam' and 'kāryam' 'akāryam' (righteousness, unrighteousness, and what ought to be done and what ought not to be done) (18/31)— 'Dharma' involves righteous actions which are sanctioned by the scriptures and

which lead to good destiny hereafter; while 'adharma' involves forbidden actions which lead to an evil destiny hereafter. The duty performed according to the social order, stage of life and circumstances which is sanctioned by the scriptures is 'Kārya' while the performance of forbidden actions; and non-performance of the actions which ought to be done, is 'akārya.' It means that when there is predominance of the 'Rajoguṇa' (the mode of passion) a man can't discriminate righteousness from unrighteousness; and what ought to be done from what ought not to be done. Therefore a striver should understand the reality by going into the depth of "What is righteousness and what is unrighteousness', 'what ought to be done and what ought not to be done." By doing so his discrimination is aroused.

(48) 'Śokam' and 'viśādam' (worry and grief) (18/35)— The worry which is caused, by thinking that a kith and kin may die or what will happen after his death, is 'śoka'; while viśāda (grief) is caused when something goes against his wish. It means that a striver should totally renounce both worry and grief. It is easy to renounce the Tāmasika intellect but it is very difficult to renounce the Tāmasika firmness because it has been a part and parcel of one's nature since birth. The Lord by using the term 'vimuñcati' wants to emphasize that a striver should get rid of it very carefully.

(49) 'Parāṁ śāntim' and 'śāśvataṁ sthānam' (Supreme Peace and Eternal Abode) (18/62)— When a striver has total disinclination for the mundane, he atttains Supreme Peace (Paraṁ śānti); and the Supreme (Eternal) Abode he attains is 'Śāśvataṁ sthāna'. It means that when a man takes refuge in God, by His grace, he has a disinclination for the mundane and realizes God.

88–: THE PURPOSE OF REPEATED EQUIVALENT SENTENCES IN THE GĪTĀ

punaruktāni vākyāni samānārthāni kutracit ।
atra teṣāmca tātparyaṁ kathyate bhāva pūrvakam ॥

"Siddhya siddhyoḥ samo bhūtvā" (even minded in success and failure) (2/48); "samaḥ siddhā vasiddhau ca' (balanced in success and failure) (4/22); "siddhya siddhyo nirvikāraḥ" (unswayed by success and failure) (18/26)— these three sentences have the same idea, yet there is a little difference between them. The first two sentences are concerned with the striver following the Discipline of Action. Such a striver performs his duty with the aim that he has to remain equanimous in success and failure (2/48). By doing so he becomes even minded in success and failure (4/22). The third sentences is concerned with the striver following the Discipline of Knowledge. He holds that the self is free from all modifications, it is Nature which undergoes modifications. So he remains unswayed (balanced) in success and failure. By remaining even minded in success and failure both of them attain the Supreme (5/5).

(2) 'Vīta rāga bhaya krodhaḥ' (who is free from passion, fear and anger) (2/56); 'vīta rāga bhaya krodhāḥ' (who is rid of passion, fear and anger' (4/10); 'vigatecchā bhaya krodhaḥ' (who is free from desire, fear and anger) (5/28)— these three sentences have been used respectively in the Disciplines of Action, Devotion and Meditation. It means that a striver by following anyone of the Disciplines– of Action, of Devotion or of Meditation becomes free from the evils of passion, desire,

fear and anger etc. In fact these evils are born by assuming affinity for the world, they are not in the self. Therefore as soon as affinity for the world is renounced, a person realizes that he is free from these evils. Therefore whatever Discipline a striver may follow, he should be free from these evils.

(3) "Dedicate all actions to Me with your mind fixed on Me" (3/30); Offer all actions to God" (5/10); "Those exclusively depend on Me surrendering all actions to Me" (12/6); "Mentally resigning all duties to Me, be solely devoted to Me" (18/57); "Mentally renounce all actions" (5/13). The first four sentences have been used in the Discipline of Devotion while the last sentence has been used in the Discipline of Knowledge. It means that in the Discipline of Devotion all actions are surrendered to God; while in the Discipline of Knowledge all actions are offered to the body (Nature). In fact in anyone of the Disciplines, actions have no affinity for the self. A striver should renounce his attachment (affinity) to them, otherwise he will have to follow the cycle of birth and death.

(4) "All actions are being performed by the modes of Nature" (3/27); "It is the modes (in the form of senses and mind etc.) that move among the modes (sense-objects) (3/28); "It is the senses that are moving among their objects" (5/9); "All actions are performed in everyway by Nature alone" (13/29); "The seer perceives no agent other than the three modes" (14/19); "Modes alone move among the modes" (14/23). It means either it can be said that all actions are performed by Nature; or they are performed by the modes of Nature or they are performed by senses, the evolutes of the modes– all the three statements are the same. Actions are performed by Nature (in Nature) rather than by the self; the self remains totally

actionless. So the striver should realize the truth about the self which is actionless.

(5) "He is considered by Me to be the best Yogī" (6/47); "I consider them to be the best Yogis" (12/2)— in these two sentences the only difference is that in the first sentence there is the use of the singular number while in the second sentence there is the use of the plural number. The first time (in 6/47) the Lord Himself declares that he is considered by Him to be the best Yogī; while the second time Arjuna puts the question– Out of the Jñāna Yogis and the Bhakti Yogis, who are better versed in Yoga? In response to his question the Lord answers that the Bhakti Yogī is better of the two. A striver does not pay proper attention to a point, if the preacher puts it of his own accord; but he pays attention to it and grasps it, if it is explained in response to his curiosity and question.

(6) "Those who attain My Supreme Abode, don't return to this mortal world" (8/21); and "Those who attain My Supreme Abode, never return to this world" (15/6). Though both the sentences 'yaṁ prāpya' and 'yad gatvā' mean the same, yet in the first sentence there is the description of God Who is endowed with attributes and is formless and Who pervades everywhere; while in the second sentence there is description of the Abode of Lord Viṣṇu or of Lord Rāma or of Lord Kṛṣṇa; Which can not be illumined even by the sun etc. The God's abode seems to be far away and invisible. But in fact God and His Abode are one and the same.

(7) 'I remain like one unconcerned' (9/9) and 'He remains like one unconcerned' (14/23)— God creates the universe according to the nature of beings but He is not tainted by this action of creating the universe, He remains like one

unconcerned (9/9). Similarly the great soul who transcends the three modes of Nature, also remains like one unconcerned and is not moved by changes undergone by the body, senses and mind and also by happenings in the world (14/23).

(8) "I am the beginning, the middle and also the end of all beings" (10/20) and "I am the beginning, the middle and the end of all creations" (10/32). In the tenth chapter the Lord is describing His glories so that a striver may think of Him. If he has a look at beings he should think that God is the beginning, the middle and the end of all beings. Similarly if he has an eye on creations, he should think that God is the beginning, the middle and the end of all creations.

(9) "Though undivided yet seems to be divided in beings" (13/16) and "The knowledge, by which one Imperishable Being is seen in all existences, undivided in the divided, is Sāttvika" (18/20). In the first sentence there is the description of God Who is the only object worth-knowing; while in the second sentence there is description of Sāttvika knowledge. A striver should possess Sāttvika knowledge and renounce Rājasika and Tāmasika knowledge. The real knowledge is above Sāttvika knowledge and that should be gained by Sāttvika knowledge. That real knowledge is revealed in the form of Sāttvika knowledge (discrimination).

As it is difficult to distinguish a God-Realized soul from a striver of a high standard, so is it difficult to distinguish the real knowledge from the Sāttvika knowledge. Even then they can be distinguised by declaring that the real knowledge is beyond the access of senses and mind etc. and is transcendental (of the three modes) while the Sāttvika knowledge can be gained by senses and mind etc.

(10) "God abides equally in all beings" (13/27) and "One Imperishable Being is seen in all beings" (18/20)— In the first sentence there is the description of the knower of the real truth (Jñāna Yogī), while in the second sentence there is the description of Sattvika knowledge. When a striver beholds God every where in all beings, he attains God; and when he gets established in the Sattvika knowledge, he transcends the three modes of Nature. It means that both these means (spiritual practices) lead to the same end– God-Realization*.

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89–: THE PURPOSE OF THE CHANGE IN ORDER IN THE GĪTĀ

pūrvaṁ yathā kramaṁA proktaṁ paścānna syāttathā kramam ।
viprīta krama syāpi tātparyaṁ kathyate'dhunā ॥

In the twenty sixth verse of the first chapter, first there is mention of paternal uncles and grand fathers and then there is mention of preceptors; while in the thirty fourth verse first there is mention of preceptors and then of uncles and sons. Why?

When there is the question of attachment and the sense of

* Similarly other equivalent sentences such as 'army protected by Bhīṣma' and 'army protected by Bhīma' (1/10), and "At the coming of day all manifest beings emanate from the unmanifest" (8/18-19) and "they manifest themselves at the coming of day" have been repeated. But they have not been given here because there is nothing worth thinking about them.

mine, a person thinks of the family first and then he thinks of preceptors. But when he thinks in terms of righteousness, he thinks of the preceptors first and then of the family. So is the case with Arjuna.

(2) In the fourth verse of the second chapter Arjuna first mentions the name of grand father, Bhīṣma and then the preceptor, Droṇa; while in the thirty fourth verse of the eleventh chapter first he mentions the name of Droṇa and then of Bhīṣma. Why?

Arjuna had his family relations with Bhīṣma. Bhiṣma had been a celibate throughout his life. He possessed a good knowledge of the scriptures and knew truth about Dharma (righteousness and duty). So he deserved reverence. In the Mahābhārata the Lord has called Bhīṣma, the sun (master) of scriptural knowledge. Droṇa was Arjuna's teacher. Arjuna thought that he would incur sin by killing his teachers. So the Lord wants to explain to Arjuna that he will incur no sin by slaying even his teachers who have already been slain by Him because it is the duty of a Kṣatriya (member of the warrior class) to fight and to slay. Thus by slaying them he will perform his duty.

(3) In Karma Yoga and Bhakti Yoga first there is renunciation of the sense of 'mine' and then there is renunciation of the egoistic notion (2/71; 12/13) while in Jñāna Yoga first there is renunciation of the egoistic notion and then there is renunciation of the sense of 'mine' (18/53). Why?

In Karma Yoga renunciation of the desire for objects and the fruit of actions is important. But desire is renounced when a man becomes free from the sense of 'mine.' When the sense of 'mine' is renounced, egoism is automatically renounced. In

Bhakti Yoga a devotee surrenders all objects and persons to God and regards them as God's; so he has no sense of 'mine' for them. Being free from the sense of 'mine' he also becomes free from egoism. Thus in the Disciplines of Action and Devotion first there is renunciation of the sense of 'mine' and then of egoism.

In the Discipline of Knowledge there is predominance of discrimination between the real and the unreal, the transitory and the eternal. In 'I am' I'ness (egoism) is the evolute of Nature (13/5) and 'am' is the fragment of God (15/7). A man assumes the identification of I'ness (egoism) with the self. If he gets established in the self, his egoism is renounced. When egoism is renounced, the sense of 'mine' is automatically renounced. Therefore in Jñāna Yoga first egoism and then the sense of 'mine' is renounced.

(4) In the thirtieth verse of the third chapter and the tenth verse of the fifth chapter the Lord orders Arjuna to perform action having surrendered the actions to God; while in the twenty seventh verse of the ninth chapter He orders him to surrender the actions to Him having performed the actions. Why?

In the Discipline of Devotion there are two ways of establishing affinity for God– (1) A devotee surrenders actions to God and by doing so continuously, he himself is surrendered to God and then all actions are performed by him in order to please only God. (2) A devotee surrenders himself to God and therefore the actions performed by him are automatically surrendered to Him.

It means that those who are more inclined to actions, by performing actions are surrendered to God; while those who

have an inclination to depend on God, surrender themselves to God.

(5) In the seventh verse of the tenth chapter the Lord first mentions His divine glories and then supernatural power; while in the eighteenth verse Arjuna first mentions the supernatural power and then His divine glories. Why?

A man first perceives His divine glories and then he is attracted towards God. As far as His supernatural power is concerned, he can merely assume it. But Arjuna is influenced by hearing His power (influence) and he eulogizes Him by calling Him transcendent Eternal and the Supreme Abode (10/12). So he prays to Him to tell him His power first.

(6) In the nineteenth verse of the thirteenth chapter the Lord first mentions Nature and then soul; while in the twenty third verse He first mentions soul and then Nature. Why?

From the nineteenth to the twenty first verses of the thirteenth chapter, there is the topic of bondage; while in the twenty third verse there is the topic of the knowledge of soul and Nature. In bondage Nature plays an important role; so in the nineteenth verse first there is mention of Nature and then of soul. But in the twenty third verse there is the topic of knowledge (reality about soul); so first there is mention of soul and then of Nature. It means that when a striver has the discrimination to distinguish the soul from the body, first he knows Nature (bondage) and thus is freed from it. But when a striver wants to be free from the cycle of birth and death, the knowledge of the soul is important because the soul is free from birth and death; so the soul has been mentioned first.

(7) In the thirty first verse of the thirteenth chapter the Lord declares that the self neither acts nor is tainted– it means that

first there is negation of doership and then of enjoyership. But in order to explain them in the thirty second and the thirty third verses first there is example of enjoyership and then of doership. Why?

After performing an action its fruit is reaped. So in the thirty first verse first there is negation of doership and then of enjoyership. But when a man performs an action, he first thinks of its fruit in the form of pleasure or prosperity; thus first there is enjoyership and then doership. So the Lord in the first example mentions that the self is not tainted while in the second example mentions that the self is not the doer. It means that when a man renounces the desire for fruit totally, he does not remain a doer anymore.

(8) In the eighth verse of the fourteenth chapter the Lord first mentions heedlessness and then indolence and finally sleep; while in the thirty ninth verse of the eighteenth chapter the Lord first of all mentions sleep and at last heedlessness. Why this change in order?

In the eighth verse of the fourteenth chapter there is the topic of bondage; so heedlessness is given first of all. Heedlessness leads a man to bondage more quickly than either indolence or sleep does. But in the thirty ninth verse of the eighteenth chapter there is the description of Tāmasika happiness. So sleep is given first of all. The reason is that necessary sleep refreshes the body and invigorates the senses and thus helps us in the performance of our duties. So renunciation of the happiness derived out of necessary sleep is not so necessary as is that derived out of indolence and heedlessness. Thus in both the cases heedlessness is the most important factor which leads to bondage. In the Mahābhārata

heedlessness has been called death (Udyoga 42/4).

(9) In both the thirteenth and the fourteenth chapters there is the description of the Discipline of Knowledge. In the thirteenth chapter it is mentioned that a striver should renounce affinity for Nature while in the fourteenth chapter it is mentioned that he should renounce affinity for the modes of Nature. If we have a look at the beginning of the two chapters, in the thirteenth chapter there is the description of Kṣetra (field) and Kṣetrajñā (soul) (knower of the field), while in the fourteenth chapter there is description of Primordial Nature and God. But the order should have been reversed because Kṣestra is a fragment of Nature and soul is a fragment of God. But this order has been given because in fact Kṣetra and Nature are one and the same; while the soul and God are one and the same. So the Lord has given the description in order to explain that there is no difference between the two.

(10) In the first verse of the eighteenth chapter Arjuna wants to know the truth of Sannyāsa (Discipline of Knowledge) first and then of Tyāga (Discipline of Action). But the Lord first describes Tyāga. Why this change in order?

The Lord before the eighteenth chapter has used the term sannyāsa in the Discipline of Action (4/41), in the Discipline of Knowledge (5/13) and in the Discipline of Devotion (9/28; 12/6) while He has used the term 'Tyāga' only in the Discipline of Action (2/48; 4/20; 5/11 etc.). Though Arjuna wants to know the truth of the two, yet he is very much confused about Sannyāsa. So primarily he wants to know about Sannyāsa while his curiosity to know 'Tyāga' is secondary. But the Lord

according to the 'Sūcī kaṭāha nyāya' (needle cauldron rule)* first describes 'Tyāga' (Discipline of Action) because it is to be described in brief; while He has to describe Sannyāsa in detail in order to remove Arjuna's doubt.

(11) In the Gītā (7/12; 14/5-18, 22 etc.) every where the three modes of Nature have been given in the order– Sāttvika (of goodness), Rājasika (of passion), Tāmasika (of ignorance); while from the seventh verse to the ninth verse of the eighteenth chapter the order is changed. Why?

The reason is that (1) if the Lord after the sixth verse started the Sāttvika renunciation, there would be defect of tautology in the Lord's certain-opinion (conclusion) and Sāttvika renunciation because both of them are the same. (2) 'A thing is proved to be superior if other things are proved inferior to it. So in order to prove the superiority of the Sāttvika renunciation, the Lord first describes the Rājasika and the Tāmasika renunciations. (3) From the tenth to the twelfth verse there is the description of the Sāttvika renouncer; so if the description of Sāttvika renunciation was not given with the Sāttvika renouncer (ninth verse), there would be the description of Tāmasika renunciation with it and so the verses pertaining to the Sāttvika renouncer would not be connected with the ninth verse. From all these view points the Lord has changed the order.

* Some one went to a blacksmith with iron to get a cauldron made. The blacksmith started making it. At that moment a person came and requested the blacksmith to make a needle for him. The blacksmith postponed the work of making the cauldron and started to make the needle because it would take a little time. This is known as 'sucī katāha nyāya' (needle cauldron rule).

90–: THE PURPOSE OF THE TERM 'MATTAḤ' (ME) IN THE GĪTĀ

'matta' etatpadaiḥ kṛṣṇo mahimānaṁ svamabravīt ।
teṣāṁ proktaṁ ca tātparyaṁ bhāva gāmbhīrya pūrvakam ॥

God is the root of the entire creation. No one besides Him is, nor can be its root. In the creation of the universe or in its dissolutin etc. God does not take help from Nature etc. because He is omnipotent and independent. He can create the entire universe, can change it, destroy it and cause its topsy turvydom. Whatever glories are seen in objects and beings are only His. Rāvaṇa, the king of Lankā asks Hanumāna (the monkey-god), "O monkey, whose messenger are you? By whose power have you destroyed this orchard?" Hanumāna replies, "I am the messenger of Lord Rāma by whose power you have won all beings and non-beings and controlled them." Hiraṇyakaśipu, the demon king asks his son, Prahlāda, "Who is He whose name you recite?" Prahlāda replies, "Father, I recite the name of the Lord by whose power you have got victory over gods, demons and other beings etc." So whatever power there is in gods or demons or beings is only God's. He is the root of all. The Lord Himself declares, "There is nothing else besides Me" (7/7); "All entities (beings) born of Sattva (mode of goodness), of Rājas (mode of passion) and of Tāmas (mode of ignorance) evolve from Me alone" (7/12); "Diverse traits such as intellect, wisdom and non-delusion etc. of beings emanate from Me alone" (10/4-5); "All things evolve from Me" (10/8); "I am the source of memory, knowledge and ratiocinative faculty" (15/15).

It means that whatsoever good or evil, joy or sorrow etc. happens in the entire universe, that evolves from God, happens in Him and merges in Him.

There are two important factors in the lives of men. One of them is the performance of actions and the second is what happens (as the fruit of actions). Men are free in the performance of actions while the fruit is destined by God. Therefore be careful while performing actions and be pleased (satisfied) with whatsoever happens.

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91–: THE PURPOSE OF THE TERM 'AVAŚAḤ' (HELPLESS) IN THE GĪTĀ

sambandhaḥ prakṛter yāvattāvajjīvo'vaśo bhavet ।
prakṛter vaśatātyāge jīvastu svavaśas tadā ॥

A man has formed habit (nature) to hanker after mundane pleasures. So being overpowered by habit (nature), he is helplessly driven to action by the modes born of Prakṛti (Nature) (3/5).

The person having fallen from Yoga (equanimity) takes birth in a rich family. There because of luxuriant pleasures he is attracted towards them and is helplessly swayed by them, yet he is drawn towards God by force of the habit acquired in his previous birth (6/44).

When a thousand celestial Yugas (a celestial Yuga known as Chatur Yugī, which consists of 43,20,000 human years) pass, then Brahmā's night begins viz. there is dissolution and then beings merge into the subtle body of Brahmā swayed by their

nature and qualities. When there is the beginning of Brahmā's day (creation), they are born again helplessly according to their individual nature (8/19).

When Brahmā completes his hundred years, there is final dissolution and then all beings merge into Prakṛti (Nature). When their actions become mature to bear fruit, then God wielding His Nature sends forth this multitude of beings who are helpless under the sway of their nature (9/8).

According to the actions of the past and according to their births, they are swayed by their nature and helplessly perform actions against their will (18/60).

Nature is formed from inclinations, inclinations are formed from modes (qualities) and modes are born of Nature (Prakṛti). So whether a man is swayed by his own nature or by the modes or by Prakṛti (Nature), it is one and the same. In fact he is swayed by mundane objects. Every kind of helplessness is born of it.

It means that unless he (self) transcends Nature and its modes or unless he takes refuge in God and attains Him, he will remain helpless under the sway of qualities (modes), time, pleasures and nature; he can't be independent. Moreover he remains helpless under the sway of circumstances, persons, his wife, sons, riches and property etc. But when he, transcending the three modes of Nature, realizes the Self or God, he does not remain helpless any more and attains freedom which is self-evident.

Here a question arises that the wise become independent but a devotee is never independent because he always depends on God. Then how can a devotee be independent?

The answer is that God is not different; the self is His

fragment. So dependence of the self on God is not dependence on any one else; it is dependence of the self on the self. This kind of dependence of a devotee is superior to the independence of the wise. The reason is that for the wise it is very difficult to renounce subtle egoism (individuality), it lingers for a long time in them. But a devotee becomes free from egoism at the very beginning by depending on God; he also becomes free from attachment and aversion. Moreover God provides His devotee with wisdom (10/11) and delivers him from the ocean of mortal existence viz. frees him from the cycle of birth and death (12/7).

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92–: THE PURPOSE OF THE TERM 'TATTVATAḤ' (IN REALITY) IN THE GĪTĀ

pañca kṛtvaḥ padaṁ proktaṁ tattvataḥ kṛṣṇa gītayā ।
udīritaṁ catuḥ kṛṣṇe sakṛtproktaṁ tathā'tmani ॥

In the ninth verse of the fourth chapter the term 'tattvataḥ' has been used for knowing God's divine birth (incarnation) in reality viz. the striver should firmly believe that He assumes forms and manifests Himself before people. It has been explained in the commentary of the sixth verse of the fourth chapter that though He is unborn yet He manifests Himself; though He is imperishable yet He disappears; though He is the Lord of the entire creation, yet He obeys His parents and depends on them, and still He remains the Lord of all beings. He manifests Himself keeping His Prakṛti (Nature) under control. Unlike other beings His birth does not depend on actions.

In the twenty first verse of the sixth chapter this term 'tattvataḥ' has been used for knowing the self in reality. He who knows the self in reality, never moves from Truth (Reality) on any account and is not shaken in the most desirable or the most undesirable circumstances (6/22). The reason is that he does not at all depend on the modes of Nature.

In the third verse of the seventh chapter this term has been used for knowing God in reality, that all is God and there is no other independent existence besides Him. For such a person who knows Him in reality, nothing remains to be known.

In the seventh verse of the tenth chapter the term 'tattvataḥ' has been used for knowing in reality God's power and glories viz. for accepting (assuming) them with a firm belief. This firm belief (assumption) leads to firm devotion because the striver holds that besides God there is no question of any independent existence even in dream.

In the fifty fifth verse of the eighteenth chapter the term 'tattvataḥ' has been used twice. The first time it has been used for knowing God in reality that He manifests Himself in different forms again and again according to the sentiments of His devotees in order to perform certain actions, though in reality He ever remains the same. The second time this term has been used for God-Realization viz. a striver having known Him in reality enters into Him, realizes his real identity with Him.

It means that in the ninth verse of the fourth chapter, in the third verse of the seventh chapter, in the seventh verse of the tenth chapter and in the fifty fifth verse of the eighteenth chapter the term 'tattvataḥ' has been used for knowing God in

reality* while in the twenty first verse of the sixth chapter it has been used for knowing the self in reality.

A striver can know Him in reality in two ways – (1) to know (realize) the self (2) to have a firm belief that God is the root of all beings and the entire creation emanates from Him. A striver following the Discipline of Knowledge knows Him in reality by realizing the self; while a striver following the Discipline of Devotion firmly holds the opinion that God is the root of the entire creation. This firm belief (opinion) is in no way inferior to the real knowledge about Him. Both of them lead to the same Supreme-Goal. Devotees first assume (believe) firmly that God is the root of the entire creation and then they realize (know in reality) that God is all. In the second verse of the seventh chapter this assumption or belief has been called 'Jñāna' (Knowledge) while 'knowing in reality' has been called 'Vijñāna' (Realization – God-Realization or Self-Realization).

When a devotee realizes 'God is all', he automatically realizes the self. The same fact has been pointed out by the Lord when He declares that by knowing this (knowledge with realization) nothing remains to be known (7/2) and he who knows Him as the Supreme Self knows all (15/19). In the Rāmacaritamānasa Lord Rāma also declares, "The supreme fruit of beholding Me is that a person naturally realizes the self" (3/36/5).

* In the twenty fourth verse of the ninth chapter the term 'tattvena' has been used for not knowing God in reality; while in the fifty fourth verse of the eleventh chapter this term 'tattvena' has been used for knowing Him in reality.

93–: THE PURPOSE OF THE USE OF THE TERM 'YAT' (WHATEVER, WHENEVER) TWICE

dviryacchabda prayogastu gītāyāṁ yatra kutra cit ।
yattadornitya sambandhāttātparya miha kathyate ॥

Whatever a great man does is followed by others; people go by the example he sets up (3/21). Generally people follow the example set by great and noble men rather than set by common folk because people don't pay any attention to what common folk do. So the Lord quotes His own example when He declares, "There is nothing in all the three worlds for Me to do, yet I perform actions" (3/22). The Lord also orders the wise man to perform actions for the guidance of the multitude (3/25). Thus people in general follow the example set by them. The preaching of those, who translate their preaching into practice, also influences the conduct of people, but it is not as much effective as is example. But the preaching of those whose words and deeds are different, almost go in vain. But strivers can derive benefit out of their words (preaching) also, as they derive from the gospel of their spiritual guides or great saints.
(2) Whenever there is decay of righteousness and rise of unrighteousness, then I embody Myself (4/7). There is no fixed period for God's manifestation. It can't be definitely announced that He will manifest Himself in a particular age, year, month and on a particular day or date. A man can not judge, he can merely guess that it is the time for His manifestation. He Himself is the best judge. When He feels that it is necessary for Him to manifest Himself, He manifests Himself. In the Tretā-age demons, having killed the sages, made

piles from their bones. But today in the Kali-age sages and priests etc. are preaching their gospel freely and no one is torturing them; sometimes they may face a little difficulty. In this Kali-age there should be much more deterioration in righteousness than it was in the Tretā-age; so that God may manifest Himself. But that is not perceived. It means that the time is not yet ripe for God to manifest Himself.

(3) Whenever and to whatever objects this mind runs, it should be drawn back from there and be fixed on God. So a striver should ever remain alert; because it is his alertness which will lead him to the Supreme-Goal.

(4) "Yo yo yāṁyāṁ tanuṁ bhaktaḥ" (7/21)— Here the words 'yaḥ yaḥ' have been used for the devotee while 'yāṁ yāṁ' have been used for the celestial form (deity). The Lord declares that whatever deity a devotee with faith, wishes to worship, He makes that faith of his in that deity steady. It means that the Lord does not attract all worshippers towards Him but He stabilizes their faith in their favourite deity. How graceful He is! By thinking of His limitless grace, a striver should have his faith and belief in Him and should be attracted towards Him because only attraction towards Him will lead to the Supreme Bliss. A striver should think that He by His grace wants to maintain and stabilize his taste (interest), so he should also think of the interest of God. Who can be more gracious and more benevolent than God? So a striver should devote himself to Him.

The above terms also reveal that a worshipper is free in worshipping any deity according to his taste and faith; and it is his taste and faith which play an important role in his worship.

(5) Whatever entity a man thinks of at the last moment when he leaves the body, that alone he attains (8/6). God by His grace has bestowed upon a being this human body so that by following the spiritual discipline and by taking refuge in Him, he may end all births (may be free from the cycle of birth and death) and be free from all bondages. Even if he has not become alert during whole of his life, he need not mind, he should think of Him at the last moment when he leaves his body so that he may attain Him. How gracious the Lord is that He has granted so much concession to a being that he may become a dog if he thinks of a dog at the last moment, and he may attain God if he thinks of Him!

(6) Whatever being there is glorious, brilliant and powerful, know that to be a part of My glory (10/41). All strivers perceive glory in different persons, beings and objects etc. according to their sentiments, tastes, faiths and natures. Therefore the Lord has given freedom to all strivers to think of any person or being or object but He explains to them that whatever speciality or glory or beauty or power etc. he perceives in them is not actually theirs that is only His. So at that time he instead of thinking of beings and objects etc. should only think of Him.

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94—: THE PURPOSE OF THE TERMS 'KṚTVĀ' (DO), 'JÑĀTVĀ' (KNOW) AND 'MATVĀ' (ASSUME) IN THE GĪTĀ

triṣu yogeṣu gītāyāṁ mukhyatvena padatrayam ।
jñāne jñātvā vrajed bhaktau matvā kṛtvā ca karmaṇi ॥

In the Gītā the three terms 'Kṛtvā' (do), 'Jñātvā' (know) and

'Matvā' (assume) have been chiefly used. In the Discipline of Action, performance of actions without any interested motive is important. Therefore in the Gītā whereever there is the topic of the Discipline of Action, there is chiefly the mention of the performance of duty as "a Karma Yogī is not bound by performing actions" (4/22). Similarly the terms 'Kuru', 'Karoti' and 'Kurvan' have also been used for the performance of actions.

Though in the Discipline of Action performance of actions is important, yet there is mention of 'Jñātvā' (to know). The reason is that attachment to the body and the world is not renounced by merely performing actions. Attachment is renounced when actions are performed without any interested motive and also reality about actions is known. So the Lord in the Gītā mentions to know the reality (truth) about actions. He declares, "Having known thus, even the ancient seekers after freedom performed action" (4/15); "by knowing the truth about action, you will be free from its evil effect (bondage)" (4/16); "thus by knowing all these sacrifices to be born of action, you shall be free from the bondage of action" (4/32).

In the Discipline of Knowledge it is important to know the self. The Lord declares, "Knowing this you will not be deluded" (4/35) and so on. In the topic of the Discipline of Knowledge even the word, 'Matvā' (assume) has been used in the sense of 'knowing.' The Lord declares, "He who has true insight into the spheres of modes of Nature and their actions, holding (knowing) that it is the modes (in the form of senses, mind ect.) that move among the modes (sense objects) (3/28). Similarly the terms 'Vetti' and 'Paśyati' have also been used in the sense of 'knowing.'

In the Discipline of Devotion assumption (conviction) (acceptance) is important. God is the prime source of all lives (9/13), it means that He is the prime source of my life also. God is seated in the hearts of all beings (6/30; 10/20; 15/15), it means that He is seated in my heart also. All beings reside in Him (7/7; 8/22), it means that I also reside in Him. God is the Lord of all beings (4/6; 9/29; 9/11, 24) it means that He is my Lord also. All entities emanate from God (7/12; 10/5, 8), it means that I have also emanated from God. All are governed by Him (7/22; 18/61), so I am also governed by Him. God is the disinterested friend of all beings (5/29), so He is also my disinterested friend. God provides gain and security to His devotees (9/22), so He will provide gain and security to me also and so on. In all these examples there is predominance of assumption or conviction or belief.

In the topic of devotion wherever there is the use of the term 'Jñātvā' (know), that is also in the sense of assumption– "Having known (assumed or accepted) Me as the Lord of sacrifices and austerities, as the Ruler of all the worlds and as the disinterested friend of all beings, My devotee attains peace" (5/29). "Great souls knowing (assuming) Me as the prime source of all lives and the imperishable, worship Me" (9/13). In the same way the term 'Vetti' or 'Jānāti' (know) (10/7; 15/19, etc.) have been used in the sense of assumption.

This firm assumption (acceptance) of devotees is in no way inferior to metaphysical knowledge; it is rather superior to metaphysical knowledge to some extent. The reason is that having gained the metaphysical knowledge, the enlightened one can have the egoistic notion in its subtle form, but there can't remain any egoistic notion in firm assumption

(conviction). This strong conviction of devotees is known as 'Bhagavanniṣṭhā (belief in God). As God transcends the three modes of Nature (7/13), so is this belief transcendental. As the wise realize the existence of God every where, so do devotees behold God pervading every where, it does not remain their belief or conviction only.

A Jñāna Yogī renounces attachment to the insentient by attaching importance to knowledge, so his body does not become spiritual. But a devotee because of his firm conviction and devotion remains so much engrossed in God that devotion to God even descends his body, and his body becomes spiritual. It was because of the spiritual body of Prahlāda that fire could not burn it, weapons could not cut it and poison could not kill it. Similarly Mīrābai's body merged into the idol of Lord Kṛṣṇa and saint Tukārāma went to the Abode of God with this physical body.

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95–: DESCRIPTION OF GOD BY THE TERM 'TAT' (THAT) (HIM) AND 'ASMAT' (I) (ME) IN THE GĪTĀ

asmacchabdena gītāyāṁ śrīkṛṣṇo varṇyate svayam ।
tacchabdenāpi tasyaiva varṇanaṁ vartate vibhoḥ ॥

This is singularity of the Gītā that Lord Kṛṣṇa has described Himself in several ways. He has described Himself by the terms 'Tat' (that) and 'Asmat' (I) according to the tastes, beliefs and qualifications of the strivers. "He should seek refuge in that Primeval Being (God) from Whom this beginningless creation has streamed forth" (15/4); "Man should worship Him, through his own duties, from Whom the tide of creation has

streamed forth" (15/4); "Man should worship Him, through his own duties, from Whom the tide of creation has streamed forth and by Whom all this universe is pervaded" (18/46). This is His description by the term 'Tat' (that). Similarly He describes Himself by the term 'Asmat' (I) which is as follows– "I am the origin of all and everything in the world moves because of Me" (10/8).

There are several other example of His own description by the terms 'Tat' (that) and 'Asmat' (I) which are as follows:–

"Take refuge in Him alone with all your heart" (18/62) and "Take refuge in Me alone" (18/66). "That Supreme Person in Whom all beings reside and by Whom all the world is pervaded, is attainable only through exclusive devotion" (8/22) and "All this universe is pervaded by Me in My unmanifest form and all beings exist in Me" (9/4).

"I shall describe that which has to be known, knowing which one attains to immortality" (13/12) and "I am the only object worth knowing through the Vedas" (15/15).

"The Lord dwells in the heart of all beings" (18/61) and "I am seated in the hearts of all beings" (15/15).

"He who meditates on the omniscient, the Ancient, the Ruler (God with attributes and formless) at the time of death, reaches verily that Supreme Divine Person (8/9-10) and "He who, at the time of death, leaves the body, thinking of Me alone, attains My being" (8/5).

It means that the terms 'Tat' and 'Asmat' have been used for the same God . In the following verses the Lord explains that both of the terms stand for Him only when He declares, "Those who attain My Supreme Abode, don't return to this mortal world" (8/21) and "That is My Supreme Abode, going whither they don't return to this world" (15/6).

96–: BIRD'S EYE VIEW ON THE GĪTĀ

aṣṭādaśād ye viṣayāstu pūrva muktāśca kṛṣṇena kirīṭine vai ।
aṣṭādaśe te ca vidhāntareṇa vyāsena sarve hi samāsataśca ॥

The eighteenth chapter of the Gītā is the gist of the whole Gītā. All the topics discussed in the seventeen chapters have been concluded here. In this chapter there are three important points which need attention – (1) The topic, which has been discussed in brief in other chapters, has been discussed in detail here in this chapter; (2) the topic, which has been discussed in detail in other chapters, has been concluded here in brief; and (3) the topics discussed in other chapters have been discussed in a different manner here in this chapter.

In the gospel of the Gītā there is particularly the description of two disciplines which the Lord has mentioned by the expression "This has been presented to you from the view point of Jñāna Yoga; now hear the same as presented from the stand point of Karma Yoga" (2/39) as a hint; while by the expression "Two courses of spiritual disciplines were enunciated by Me to the world in the past– the Discipline of Knowledge to the discerning and the Discipline of Action to the active" (3/3) clearly. Arjuna at the beginning of the eighteenth chapter puts the question to the Lord to know the truth of the two Disciplines. So the topics of these two Disciplines have been concluded in the eighteenth chapter either in brief or in detail or in a different manner.

The devotion which has been described specially from the seventh to the twelfth chapters is the secret topic of the Lord's heart and is totally different from the other two disciplines and

is singular. In the Discipline of Devotion a devotee depends only on God and is dedicated only to Him. The Lord concludes the gospel with this dependence on Him or surrender to Him or refuge in Him.

From the thirty ninth verse of the second chapter upto the end of the second chapter and also in the third chapter there is predominantly the description of the Discipline of Action. In the sixty first verse of the second chapter the term 'Matparaḥ' has been used for "dependence on God" which has been described in a bit more detail in the thirtieth verse of the third chapter. Thus there is also a little description of devotion with the Discipline of Action. In the fourth chapter the Lord while mentioning how the Discipline of Action was handed down from generation to generation, describes the divine character of His birth and activities and then gives the description of the Discipline of Action, explaining that His actions are models for others. In the fifth chapter there is a simultaneous discussion on the two disciplines and finally the Lord gives a brief description of devotion and concludes the chapter with it. Thus the Disciplie of Action discussed from the second chapter to the end of the fifth chapter, has been discussed in a different manner from the fourth to the twelfth verses of the eighteenth chapter.

The Discipline of Knowledge, with predominance of discrimination, discussed from the thirteenth to the twenty sixth verses of the fifth chapter and from the nineteenth to the thirty fourth verses of the thirteenth chapter, has been discussed in a different manner from the thirteenth to the eighteenth verses of the eighteenth chapter.

The allotted (obligatory) duty mentioned in the eighth verse

of the third chapter, has been described in detail from the forty second to the forty eighth verses of the eighteenth chapter.

The Discipline of Devotion given in detail from the seventh to the twelfth chapters, has been given in brief and in a different manner from the fifty sixth to the sixty sixth verses of the eighteenth chapter.

The description of the four social orders which is given in brief in the thirteenth verse of the fourth chapter, has been given in detail from the forty first to the forty fourth verses of the eighteenth chapter. Here (in 18/41-44) it can also be assumed as the conclusion of the innate faith, mentioned in the first and the second verses of the seventeenth chapter.

While describing the Discipline of Knowledge sometimes the Lord declares that all actions are performed by Nature and its modes (3/27; 13/29); sometimes He declares that the seer perceives no agent other than the modes (14/19); while some other time He declares that the senses move among the sense-objects (5/9) etc. The same topic has been described from the thirteenth to the eighteenth verses of the eighteenth chapter in brief and in a different manner.

The modes of Nature which have been described from the fifth to the eighteenth verses of the fourteenth chapter, have been described from the twentieth to the fortieth verses of the eighteenth chapter in detail and in a different manner.

Meditation on God described in detail in the sixth and the eighth chapters, has been described in brief and in a different manner from the fifty first to the fifty third verses of the eighteenth chapter. Here (in 18/51-53) this topic can be regarded as the conclusion of the twenty virtues of the Discipline of Knowledge described from the seventh to the

eleventh verses of the thirteenth chapter.

Sañjaya has in brief concluded in the seventy eighth verse of the eighteenth chapter the divine glories described by the Lord from the eighth to the twelfth verses of the seventh chapter, from the sixteenth to the nineteenth verses of the ninth chapter, from the twentieth to the thirty eighth verses of the tenth chapter and from the twelfth to the fifteenth verses of the fifteenth chapter.

The Lord's Cosmic-Form described in the eleventh chapter has been concluded by Sañjaya in the form of remembrance on recollection in the seventy seventh verse of the eighteenth chapter.

The faith described in the thirty first verse of the third chapter, in the thirty ninth verse of the fourth chapter and the third verse of the seventeenth chapter, has been described by the Lord in brief in the seventy first verse of the eighteenth chapter.

The duty of the member of a warrior class described from the thirty first to the thirty eighth verses of the second chapter, has been described in brief in the forty third verse of the eighteenth chapter.

The fact that all living creatures act forced by their own nature, as mentioned in the thirty third verse of the third chapter, has been concluded in the fifty ninth and the sixtieth verses of the eighteenth chapter.

Infatuation or dejection described from the thirty first verse to the forty sixth verse of the first chapter, has been concluded in brief in the seventh, the sixtieth, the seventy second and the seventy third verses of the eighteenth chapter.

The marks of the man of steadfast wisdom (stable in mind)

described from the fifty fifth to the seventy second verses of the second chapter, have been concluded in the tenth and the eleventh verses of the eighteenth chapter.

The topic of the remembrance (thought) of God at the time of death described in the fifth verse of the eighth chapter, has been concluded in the fifty seventh, the fifty eighth and the sixty fifth verses of the eighteenth chapter.

The divine traits described in detail in the first three verses of the sixteenth chapter, have been described in a different way from the forty second to the forty fourth verses of the eighteenth chapter.

The demoniac traits described in detail from the seventh to the twentieth verses of the sixteenth chapter, have been described in brief in the sixty seventh verse of the eighteenth chapter when the Lord points out the marks of him who is unqualified for listening to the gospel of the Gita.

The knowledge– sacrifice through the study of sacred books described in the twenty eighth verse of the fourth chapter, has been concluded in the seventieth verse of the eighteenth chapter.

The Lord from the eleventh to the thirtieth verses of the second chapter exhorts Arjuna not to grieve; the same topic has been concluded in the sixty sixth verse of the eighteenth chapter when the Lord exhorts Arjuna not to grieve by the expression 'mā śucaḥ' (grieve not).

Thus the eighteenth chapter is the gist or quintessence of the Gītā. If we think over this chapter seriously, we come to know the quintessence (gist) of the Gītā.

The Vedas are the gist of all the scriptures, the Upaniṣadas are the gist of the Vedas, the Gītā is the gist of the Upaniṣadas,

and the most profound secret, self surrender to God (refuge in God) described in the sixty sixth verse of the eighteenth chapter is the gist of the Gita.

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97–: METHODS OF RECITATION OF THE GĪTĀ

vāñchanti paṭhituṁ gītāṁ krameṇa vikrameṇa vā ।
tadarthaṁ vidhavaḥ proktāḥ karaṇyāsā dinā saha ॥

It is a man's nature that when he performs an action with a great interest he is dedicated to it and he is absorbed in it; yet he can't identify himself with Prakṛti (Nature) and its evolutes (objects and pleasures etc.) because he is always different from them. But if he remains absorbed in chanting the Lord's name, in thinking of Him and in meditating on His principles (teachings), he is identified with Him because in fact he is one with Him. Therefore when a devotee recites His name, thinks of Him and studies the sacred books such as the Gītā, the Rāmayaṇa and the Bhāgavata etc., he should be absorbed in them. Here the method of the recitation of the Gītā is given.

In order to recite the Gītā there should be a seat of the Kuśa grass, or of woollen cloth or of sack cloth and then the person facing the east or the north should sit on it.

At the beginning of the recitation of the Gītā the following sacred text (verses) should be recited—

"Om asya śrīmadbhagavad gītā mālā mantrasya bhagavān Veda vyāsa ṛṣiḥ । anuṣṭup chandaḥ ।
śri Kṛṣṇaḥ paramātmā devatā ॥ aśocyānan va śocastvaṁ prājñā vā dāṁśca bhāṣase । iti bījam ॥ sarva

dharmān-parityajya māmekaṁ śaraṇaṁ vraja iti śaktiḥ ॥ *ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śuca iti kīlakam* ॥"

The explanation of this text is as follows:—

As there are many beads on a rosary or flowers on a garland, so are the verses recited by the Lord, the beads of this rosary of the Gītā. The first seer to understand the significance of these verses is Divine Veda Vyāsa– 'Om asya śrīmadbhagavadgītā mālā mantrasya bhagavān Vedavyāsa ṛṣiḥ'.

There is much use of metre 'Anuṣtup' (a verse of thirty two letters in Saṁskrit) in the Gītā. The Gītā begins with this metre (Dharma Kṣetra.....), ends with this metre (Yatra yogeśvaraḥ.....) and the gospel begins with it (Aśocyānanvaśocastvaṁ.....) and ends with it (sarva dharmān parityajya.....). So the metre used in it is 'Anuṣtup'.

Lord Kṛṣṇa Who is the Supreme Goal to be attained by all human beings is its god (lord).

Gospel is preached to the ignorant, and the ignorant deserve the gospel. Arjuna is also talking about righteousness but he is greived because of his attachment (infatuation) to the family. So his mind is confused with regard to his duty. Therefore he takes refuge in the Lord and prays to Him to instruct him what is decidedly good for him. So in order to remove his grief, the Lord starts preaching the gospel of the Gita which is the seed of the Gita– aśocyānan vaśocastvaṁ.....bījam.

Self surrender to God (refuge in God) is the quintessence of all spiritual disciplines and all gospels because no other discipline is as easy, excellent and powerful as taking refuge in Him. So the greatest power of a man is to take refuge in Him by renouncing dependence on all other spiritual disciplines– sārva dharmān parityajyaṁ..... śaktiḥ.

The Lord promises that He will liberate the being, who takes refuge in him, from all sins. The Lord can never deviate from this promise as it is 'kīlaka' (a pivot)– ahaṁ tvā sarva pāpebhyo..... kīlakam.

Thus after reciting the text "Om asya śrī madbhagavad gītā mālā mantrasya.....iti kīlakam', the activity of 'Nyāsa' (touch) of hands and fingers together; and of heart known respectively as 'Kara Nyāsa' and 'Hṛdayādinyāsa) should be performed. The significance of this activity of 'Nyāsa' is explained as follows:—

In the scriptures it is mentioned that a devotee should worship gods and study the sacred books by becoming divine viz. by becoming pure and holy. That divinity or purity or holiness is embraced by establishing the holy text in limbs. The holy text or the hymn which is to be recited, should be established by the devotee in his limbs. This establishment is known as 'Nyāsa' (Nyāsa of hands-fingers and Nyāsa of the heart).

Kara Nyāsa (Touch of hands-fingers)

Kara Nyāsa means the touch of the ten fingers together or the touch of both the palms together or the touch of the outer surfaces of the hands together by reciting the sacred text—

(1) **'Nainaṁ chindanti śastrāṇi nainaṁ dehati pāvaka ityaṅguṣṭhābhyāṁ namaḥ'**— By reciting this sacred text, the thumbs should be touched together.

(2) **'Na cainaṁ kledayantyāpo na śoṣayati māruta iti tarjanībhyāṁ namaḥ'**— By reciting this sacred text, the forefingers of the two hands should be touched together.

(3) **'Acchedyo'yama dāhyo'yama kledyo'śoṣya eva ca iti madhyamābhyāṁ namaḥ'**— By uttering this sacred text, the

middle fingers should be touched together.

(4) 'Nityaḥ sarva gataḥ sthāṇuracalo'yaṁ saṇātana ityanāmikābhyāṁ namaḥ'— By reciting this sacred text, the ring-fingers should be touched together.

(5) 'Paśya me pārtha rūpāṇi śataśo'tha sahasraśa iti kaniṣṭhi kābhyāṁ namaḥ'— By uttering this sacred text, the little fingers should be touched together.

(6) 'Nānā vidhāni divyāni nānā varṇā kṛtīni ca iti karatala kara pṛṣṭhābhyāṁ namaḥ'— By reciting this sacred text, the palms and the outer surfaces of the two hands should be touched.

Hṛdayādinyāsa (Touch of the heart etc.)

'Hṛdayādinyāsa' means touch of the heart etc. with the five fingers of the right hand by reciting the sacred text–

(1) 'Nainaṁ chindanti śastrāṇi nainaṁ dahati pāvaka iti hṛdayāya namaḥ'— By uttering this sacred text the heart should be touched with the five fingers of the right hand.

(2) 'Nai cainaṁ kledayantyāpo na śoṣayati māruta iti śirase swāhā' — By uttering this sacred text the fore-head should be touched with the five fingers of the right hand.

(3) 'Acchedyo'yama dāhyo'yama kledyo'śoṣya eva ca iti śikhāyai vaṣaṭ'— By reciting this sacred text the tuft of hair on the top of the head, should be touched with the five fingers of the right hand.

(4) 'Nityaḥ sarva gataḥ sthāṇuracalo'yaṁ sanātana iti kavacāya hum'— By reciting this sacred text, the left shoulder should be touched with the five fingers of the right hand while the right shoulder should be touched with the five fingers of the left hand.

(5) 'Paśya me pārtha rūpāṇi śataśo'tha sahasraśa iti netratrayāya vauṣaṭ'— By reciting this sacred text, both the eyes and the middle part of the forehead (where the third eye of wisdom is supposed to be) should be touched with the front parts of the five fingers of the right hand.

(6) 'Nānā vidhāni divyāni nānā varṇā kṛtīni ca iti astrāya phaṭ'— By reciting this sacred text the right hand first should be taken at the back of the head from the left hand side, and then should be brought at the front side of the head from the right hand side and should clap the left palm with the forefinger and the middle finger of the right hand.

After 'Kara nyāsa' and Hṛdayādinyāsa' he should utter the text– 'śrī kṛṣṇa prītyarthe pāṭhe viniyogaḥ' viz. 'I want to recite the Gītā only in order to please God.'

There are three methods of the recitation of the Gītā– śṛṣṭi krama' (from the beginning to the end), 'saṁhāra krama' (from the last verse of the eighteenth chapter to the first verse of the first chapter) and 'sthiti krama' (from the first verse of the sixth chapter to the last verse of the eighteenth chapter and then from the last verse of the fifth chapter to the first verse of the first chapter). The celibates should follow the 'sṛṣṭi krama', the renouncers the 'saṁhāra krama' while the house holders the 'sthiti krama'.

The Gītā is recited with 'Samputa' (recitation of a verse at the beginning of each verse), with 'Samputa valli' (recitation of a verse two times at the beginning of each verse) and without 'Samputa'. Any verse can be selected as 'Samputa'. In recitation with 'Samputa' the verse of 'Samputa' is first recited, then the verse of the chapter is recited. Again the verse of the 'Samputa' is recited and then the second verse of the chapter is recited. This process continues. This is done either from the beginning to the end of the Gītā or from the end to the beginning of the

order lord of Prakṛti, by subjugating His Prakṛti, creates, preserves and destroys the world independently (4/6; 9/8) while the soul because of its attachment to pleasure, being over powered by the body etc. works dependently (15/7-9). As God is free whether He accepts Prakṛti or no; so is the soul free in assuming the body etc. as 'I' or 'mine'. But the soul by an error, assuming the body etc. as 'I' or 'mine', forgets its freedom and becomes dependent on them. So it has to follow the cycle of birth and death.

This dependence of the soul is self made, self assumed. When the soul because of its attachment to the body etc. which are the evolutes of Prakṛti, depends upon them, it becomes dependent otherwise it is naturally free. So it should neither be attached to the body etc. nor should it depend upon them.

When the soul even having realized its natural independence is not satisfied, it has its devotion to the feet of God. Then because of its devotion, God comes under its control. It means that when a devotes having a total disinclination for Prakṛti, worships God with exclusive devotion, God is governed by him and He experiences bliss in it. God has bestowed so much of freedom to the soul (man).

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61– Truth (Reality), Knowledge and Bliss in the Gītā

dvāveva sacci dānandau proktau jagajjanārdanau ।
davayorantarame tattu sadā's thiraṁ sadā sthiraḥ ॥

Though in the Gītā there is description of truth, knowledge

and bliss yet it is not so systematic as is seen in the Vedanata volumes. The reason is that the Gītā is a book dealing with principles rather than with process.

'Sat' (Truth) (Reality)

Existence is of two kinds— Natural (axiomatic) (real) which does not undergo any modification and that (unreal) which is born and undergoes modifications. God and the soul belong to former type while the world and the body belong to the latter type. The real never ceases to be (2/16) and the unreal has no existence (2/16).

The former is free from six modifications– birth, apperarance (existence), growth, change, decay and death while the latter undergoes these modifications.

In the Gītā both the real and the unreal have been described together as– He Who is unmoving among the moving beings, Who remains the same in all beings and Who is imperishable in all perishable beings (13/27). He is undivided among divided beings (13/16). Within Whom all beings are pervaded, (8/22) etc.

'Cit' (Knowledge)

Knowledge is of two kinds – Which is gained without instruments (senses, mind etc) and which is gained with instruments. The knowledge of God and the Self belongs to the former type because that is gained by the Self rather than by the mind and senses etc. But the knowledge of the world and the body belongs to the latter type because it is gained with the senses and mind etc. The former is the illuminator of the mind, intellect and senses etc. while the latter is illumined.

In the Gītā both kinds of knowledge have been described together as— God is the light of all lights viz He is the Knowledge of all knowledges (13/17). Devoid of all senses He illumines all sense-objects (13/14). Neither the sun (eyes) nor the moon (mind) nor fire (speech) illumines that Supreme State (15/6); but the sun (eyes) etc. are illumined by Him (the Supreme State).

'Bliss'

Happiness is of two kinds – mundane and spiritual. Spiritual happiness is an embodiment of God and it transcends the three modes of Nature. It is free form mundane pleasures and pains. This happiness in the Gītā is called 'Bliss' or 'eternal Bliss' (5/21; 6/21, 28). But the mundane happiness is perishable and it is of the three modes of Nature. Rājasika and Tāmasika happiness are clearly mundane but being transitroy, the Sāttvika happiness is also mundane. In the Gita the mundane happiness (pleasure) has been described with pain as "heat and cold, pleasures and pain", "pleasure and pain are alike" (2/14-15); "whose mind remains unperturbed amid sorrows and whose thirst for pleasure has altogether disapperared" (2/56); "in the midst of cold and heat, joy and sorrow" (6/7); "equanimous in joy and sorrow". "balanced inheat and cold, pleasure and pain" (12/13, 18); "equanimous in pleasure and pain" (14/24); "liberated from pleasure and pain" (15/5) etc.

It means that God and the world both are truth, knowledge and bliss consolidated. But there is a vast difference between the two. All people can't realize the truth, knowledge and bliss of God but they can be realized by practising the spiritual discipline and by good company (listening to benedictory discourses). etc. The mundane existence, knowledge and

pleasures– all are kaleidoscopic, they appear and disappear. They existed neither in the past nor will they exist in future and at present also they appear to exist but actually they are decaying. So a wise man should not get entangled in them.

God is called reality because He is totally free from unreality.The unreal (transitory) objects can be pointed out with the finger but God can not be pointed out with the fin ger.

God is known as Knowledge but He is different from mundane light and darkness, knowledge and ignorance, the sentient and the insentient. The reason is that there is light where the eyes work otherwise there is darkness; there is knowlege when intellect works otherwise there is ignorance, and the world is said to be sentient when it is compared with the insentient. But God is totally different from the world. In God there is no darkness, no ignorance and no insentience at all.

In the world the pairs of opposites such as pleasure and pain, quietude and disquietude go together while bliss transcends the mundane pleasures and quietude and is totally free from them. It means that the spiritual truth, knowledge and bliss transcend the mundane pairs of opposites.

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62–: EIGHT YOGIC PRACTICES (STEPS) IN THE GĪTĀ

sarva yoga mayī gītā sarva sādhana siddhidā ।
tasmādaṣṭāṅga yogasya varṇanaṁ na yathā kramam ॥

In the Pātañjala yoga Darśana there is the description of

eight yogic practices– Yama (five great vows), Niyama (canons of conduct), Āsana (postures), breath-restraint, withdrawal of senses, concentration, meditation and super-conscious state (2/29). Lord Kṛṣṇa in the Gītā has not described these eight yogic practices systematically, yet the Lord's gospel is so singular that in it, besides other spiritual disciplines, there is description of eight yogic practices:—

(1) Yama (vows):— Non-violence, truth, non-stealing, continence and non-acquisition – these five great vows constitute yama (Pātañjala 2/30). In the Gītā there is description of these vows as– non-violence in 13/7; 16/2; 17/24; truth in 16/2; 17/15; non-stealing in the expression 'he is a thief' in 3/12; continence in 6/14; 8/11 and 17/14; and non-acquisition in the expressions "abandoning all possessions" (4/21); "void of possessions" (6/10); "giving up convetousness" (18/53).

(2) Niyama (canons of conduct):— The five canons of conduct (religious vows) are:– Purity (external-internal), contentment, austerity, study (of the Vedas & the scriptures) and self-surrender to God (Pātañjala 2/32). In the Gītā there is description of purity in 13/7; 16/3; 17/14 and 18/42; of contentment in the expressions "contented' (10/9); 'content' (12/14); "content with anything" (12/19); of austerity in "whatever austerity you practise" (9/27), "austerity" (16/1; 17/14-16); of study in the expressions 'sacred study and knowledge as sacrifice" (4/28), "practice of the study of the Vedas" (17/15), "Who will study this sacred dialogue of ours" (18/70); and of self-surrender to God in the expressions "strive having taken refuge in Me" (7/29), "Seek refuge in Him alone" (18/62) and "Take refuge in Me alone" (18/66).

(3) 'Āsana'(Posture)— To keep the body in a fixed and relaxed position is 'āsana' (posture) (Pātañjala 2/46). There is description of such a posture in the verse 6/13 when the Lord declares, " Let him hold the body, head and neck erect and still and gaze at the tip of his nose, without looking around."

(4) Breath-restraint:— Breath restraint is called 'Prāṇāyāma' (Pātañjala 2/49). In the Gītā there is description of breath-restraint in the expressions "restraining the flow of the outgoing and incoming breath and solely absorbed in the restraint of breath" (4/29); "having regulated the outgoing and incoming breaths" (5/27); "firmly holding the life breath in the space between the two eye brows" (8/10); and "fixing the life-breath in the head" (8/12).

(5) Withdrawal of Senses:— Withdrawal of senses is known as 'Pratyāhāra' (Pātañjala 2/54). In the Gītā there is description of the withdrawal of senses in the expressions "Withdraw the senses from sense-objects" (2/58, 68); "having controlled all senses" (2/61); "Some offer hearing and other senses in the fire of restraint" (4/26).

(6) Concentration:— Concentration of mind on God is 'Dhāraṇā' (Pātañjala 3/1). In the Gītā there is description of concentration of mind in the expressions, "having controlled the mind" (6/14); "by whatever cause the wavering and unsteady mind wanders away, let him curb it from that and subjugate it solely to the self" (6/26); "mind fixed on Me" (10/9); "fix your mind on Me alone" (12/8); "ever fix your mind on Me" (18/57) and "fix your mind on Me" (18/58).

(7) Meditation:— Making the mind one pointed on the object of meditation is Dhyāna (meditation) (Pātañjala 3/2). In the

Gītā, meditation has been described in the expressions "making the mind one pointed" (6/12); "with the mind not wandering after anything else" (8/8); "meditating on Me" (12/6); "by meditation some behold the self in the self" (13/24); "always engaged in meditation" (18/52) etc.

(8) Super-conscious state (Samādhi):— While meditating, when the mind is absorbed in the object of meditation and it almost loses its identity, this state is called 'samādhi,' the super-conscious state (Pātañjala 3/3). In the Gītā there is description of this state in the expression "offer sacrifice in the fire of self control, kindled by wisdom" (4/27) viz. the mind is absorbed in God and then not only the mind but also the senses suspend their functions.

The gist of this article 'The Eight Yogic Practices' is that a striver having a disinclination for the world should have an inclination to God.

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63—: DUAL DEVOTION IN THE GĪTĀ

bhaktir dvidhā'manyata kṛṣṇa gitā bhaktasya
bhāvena ca yogya tāyāḥ।
kṛṣṇaratistasya japādi karma saṁsāra karma
prabhu bhakti bhāvaḥ॥

The Lord in the Gītā inspite of mentioning several kinds of devotion predominantly mentions two:—

The first one is in which both – the activity and the aim (sentiment) (feeling) pertain to God such as chanting His name, character, and glory; listening to religious discourses; study of the sacred books; hearing and reflection on Him; discussing and exchanging views on His virtues, glories, sports and mysteries (10/8-9).

The second one is in which the activity is mundane but the striver aims at devotion or God-Realization. A striver performs his duty according to his social order and stage of life. Moreover he eats, drinks, walks, laughs, sleeps, wakes and performs such other activities for the maintenance of the body. But he has the only aim to worship God and to attain perfection through all activities (9/27; 18/46; 3/30) etc.

It means that there is a difference in the activity in the two kinds of devotions mentioned above. In the former the activity is spiritual while that of the latter is mundane. But both of them aim at God and His pleasure. The main factor is that there should be attraction of a striver towards God rather than towards the world whether he performs spiritual or mundane activity. If a striver aims at God, both kinds of activity are included in devotion to God. As appetite is the same of all persons, and having eaten the food, satisfaction is the same even though their tastes for food are different, so do the strivers have the same aim (God-Realization) at the beginning, attain the same aim eventually, though there is a difference in the spiritual means they follow.

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64—: NINE FOLD DEVOTION IN THE GITA

kathitā navadhā bhaktiḥ śravaṇādi svarūpiṇī।
yayā kayā'pi saṁyukto hari prāpnoti mānavaḥ॥

In the Śrī madbhāgavata there is mention of nine kinds of devotion. They are– hearing, (loud) chanting, remembrance,

serving the Lord's sacred feet, worship, prostration, sentiment of service, sentiment of friendship and self-surrender. (Śrīmadbhāgavata 7/5/23). In the Gītā there is no systematic description of this nine fold devotion, yet the Lord's gospel is so singular that besides other spiritual disciplines there is its description:—

(1) Hearing (of the Names, stories, virtues and glories of God):— Those, who worship as they have heard from the enlightened souls, too cross the ocean of mundane existence (viz. go beyond death) by their devotion to what they have heard (13/25).

(2) Loud Chanting (of His Name and glories etc.):— The Lord declares, "Devotees constantly chant My names and glories" (9/14); and Arjuna eulogizing the Lord says to Him, "The world is delighted and rejoices by chanting Your names, virtues and glories (11/36).

(3) Remembrance:— "Those who always and constantly remember Me with undivided mind" (8/14); "great souls worship Me constantly with none else in mind" (9/13); "give your mind constantly to Me" (18/57); "with your mind thus gives to Me, you will by My grace, overcome all obstacles" (18/58).

(4) Serving the Lord's sacred feet:— "Devotees bowing again and again to Me, worship Me with single minded devotion" (9/14).

(5) Worship:— "He from Whom all beings have evolved and by Whom all this universe is pervaded, by worshipping Him through his own duties, man attains perfection" (18/46); "worship Me; by doing so you will come to Me alone" (9/34; 18/65).

(6) Prostration:— "Bow to Me; by doing so you will come to Me alone" (9/34; 18/65); "obeisance to you, a thousand times, and again and again obeisance to you" (11/39); " obeisance to you from before, from behnid and from all sides" (11/40); "Therefore prostrating my body I seek to propitiate you, O Lord" (11/44).

(7) Sentiment of service:— "Be devoted to Me; then you will attain Me" (9/34; 18/65); "I am your disciple" (2/7); "O Arjuna, you are My devotee" (4/3).

(8) Sentiment of friendship:— "you are My friend" (4/3); "bear with me, O Lord, as a friend bears with a friend" (11/44).

(9) Self-surrender:— "Self-surrender to that Primieval Being" (15/4); "Seek refuge in Him alone with all your heart" (18/62); "take refuge in Me alone" (18/66).

In the above mentioned examples the Lord has described devotion as a means; while in the following expressions He has described it as an end, "They have reached the highest perfection' (8/15); "he attains supreme devotion to Me" (18/54); "with supreme devotion to Me" (18/68) * .

* The devotion as an end is attained by devotion as a means. (Śrīmad bhāgavata 11/3/31).

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65–: PREDOMINANCE OF THE DISCIPLINE OF DEVOTION IN THE GĪTĀ

sarvādhyāyeṣu gītāsu svabhaktirgauravānvitā ।
tasmāddhi bhagavanniṣṭhā sarva yogeṣu sattamā ॥

If we think over the gospel of the Gita profoundly, we come to know

that Lord Kṛṣṇa attaches more importance to the Discipline of Devotion than other Disciplines. The Lord Himself starts the topic of devotion when the topic of the Discipline of Action or that of Knowlege is going on:—

In the second chapter in the context of the Discipline of Action while mentioning the marks of the man of steadfast wisdom, the Lord of His own accord mentions, "Devote oneself heart and soul to Me" (2/61). The Lord regards the Discipline of Devotion as His own devotion rather than the striver's. So the Lord in the third verse of the third chapter mentions the paths of Knowledge and Action but he does not express the Discipline of Devotion. While describing the Discipline of Action He expresses the Discipline of Devotion by declaring, "Dedicate all actions to Me" (3/30). While telling the tradition of the Discipline of Action in the fourth chapter the Lord declares, "I taught this immortal Yoga (Discipline) at the beginning of creations" (4/1) and "I impart it to you because you are My devotee and friend and this secret is supreme indeed" (4/3). It also reflects devotion. In the fourth verse Arjuna puts the question. Then in answering his question the Lord in the context of His incarnation (in the human form) from the fifth verse to the fourteenth verse mentions devotion specially. Again in the fifth chapter having mentioned the two paths, He of His own accord mentions the path of devotion first in the tenth verse by declaring 'He who acts offering all actions to God' and then in the twenty ninth verse when He again declares, "My devotee, having known Me as the enjoyer of all sacrifices and austerities, the supreme Lord of all the worlds and the disinterested friend of all beings, attains peace."

In the sixth chapter while describing the Discipline of

Meditation, the Lord mentions devotion when He declares, "He should sit with the mind fixed on Me, having Me as the Supreme God" (6/14); "He who sees Me present in all beings, and all beings existing within Me....." (6/30); "He who, established in union with Me, worships Me abiding in all beings" (6/31); and "He who worships Me with faith" (6/47). In the chapter seventh to twelfth there is predominance of the path of Devotion. In the thirteenth chapter while describing the Discipline of Knowledge, the Lord mentions the path of devotion while He declares, "Unswering devotion to Me through exclusive attachment to Me" (13/10); and "My devottee" (13/18). In the fourteenth chapter also there is the description of devotion when the Lord declares' "He who constantly worships Me with an exclusive devotion" (14/26) and "I am the abode of the Brahman" (14/27). The fifteenth chapter particularly deals with the path of devotion. In the sixteenth chapter the Lord while mentioning the divine traits describes the marks of the strivers following the Discipline of Devotion. In the seventeenth chapter in the verses twenty third to twenty seventh, there is description of devotion by the triple designation– 'Om,' 'Tat,' 'Sat' of the Absolute. In the eighteenth chapter there is mention of devotion when the Lord declares, "Man worships Him through his own duties" (18/46); "attains supreme devotion to Me" (18/54); "through the supreme devotion he comes to know Me" (18/55). In the eighteenth chapter from the fifty sixth to the sixty sixth verses there is predominantly the description of the path of devotion.

The strivers following the path of knowledge and Action aim at salvation. A devotee at the beginning also wants to attain salvation. But when his faith or devotion is enhanced, he

instead of thinking of salvation, thinks only of God. So God shoulders the responsibility for leading him to salvation (10/8-11; 12/6-7; 18/66).

The Discipline of Devotion also includes the Disciplines of Knowledge and Action. The Lord declares, "He who constantly worships Me with exclusive devotion, transcending the three modes of Nature, becomes eligible for attaining Brahman" (14/26). It means that as a striver transcends the three modes of Nature, by following the Discipline of Knowledge, so does he transcend them by the Discipline of Devotion. "In order to shower My grace on devotees, I, dwelling in their hearts, dispel the darkness born of ignorance by the shining light of wisdom" (10/11). It means that a devotee realizes the self by the Discipline of Devotion also. The Lord while describing the virtues which constitute Jñāna (spiritual knowledge), also declares unswerving devotion to Him as a means to Self-Realization (13/10).

"He who acts, abandoning attachment, offering all actions to God, remains untainted by sin as a lotus leaf by water" (5/10) because a lotus leaf remains untainted while constantly in touch with water and while remaining untainted, lives in touch with water. This statement of 'remaining untainted,' pertains to the Discipline of Action when the Lord declares, "While performing actions he remains untainted and while remaining untainted he performs actions" (4/18). Similarly there is mention of the Discipline of Devotion in the Discipline of Action in the expressions that follow:— "relinquish the fruit of all actions" (12/11), "free from attachment" (11/55), and "through one's own natural duties" (18/46).

According to the Gita a striver following the Discipline of

Knowledge attains supreme devotion to God (18/54); while a devotee following the Discipline of Action realizes knowledge (self-knowledge); but a striver following the Discipline of Devotion can see Him, know Him in reality and enter into Him (11/54). All these three– seeing, knowing and entering into, at the same time take place only by the Discipline of Devotion. This is something uncommon, only in the Discipline of Devotion.

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66–: BEGINNING AND END OF THE GITA IN REFUGE

ādāvante ca gītāyāṁ proktā vai śaraṇāgatiḥ ।
ādau śādhi prapannaṁ māmante māṁ śaraṇaṁ vrajaḥ ॥

Though Lord Kṛṣṇa and Arjuna lived together, yet He did not preach him the gospel of the Gītā, until he, having taken refuge in Him, prayed to Him to instruct him what was good for him. When does a man take refuge? When a man wants to attain salvation from the core of his heart, but his power, intellect and talent don't work in finding out the way and he finds himself totally helpless, then he takes refuge in the preceptor (spiritual guide) or in the sacred book or in God. Arjuna also found himself in the same state of confusion. As a member of the warrior class he thought it justified to fight but he did not think it proper to slay his own kith and kin in the war. So he could not decide which was preferable for him– to fight or not to fight. Moreover he did not know whether they would win or the hostile army would win. Finding himself in such a dilemma

he takes refuge in the Lord (2/7).

Even having taken refuge in the Lord, Arjuna holds the view that by getting victory in the war, he may gain unrivalled and prosperous monarchy on earth or even sovereignty over the gods but it is no remedy to the grief that is parching his senses (2/8). Secondly he thinks that the Lord will certainly ask him to wage the war because he has taken refuge in Him. According to him fighting is of no use. So without waiting for the Lord's reply he himself declares, "I will not fight" (2/9).

When a striver takes refuge in an enlightened soul, he should have a firm belief that obedience to the enlightened soul will be for his good though he may not understand it. Arjuna also has such a belief. He thinks that whatever the Lord is saying, is justified though he does not understand His view point. Therefore Arjuna puts several questions and doubts about the justification of the war but he has no disinclination for the Lord.

In response to Arjuna's question as well as of His own accord the Lord discloses several vital and secret facts including self-surrender to Him. But Arjuna is not convinced. So the Lord advises him, "Take refuge in God Who abides in the hearts of all beings. By His grace you will attain the Supreme Peace and the Eternal Abode" (18/62). He then says to him' "Thus has this wisdom, more secret than secrecy itself, been imparted to you by Me. Reflect upon it fully and then do as you like" (18/63).

Arjuna possesses the uncommon virtue that he does not want to renounce the company of the Lord. So he gets agitated and confounded when the Lord orders him to do as he likes. Therefore the Lord while preaching the most secret gospel again says to him, "Resigning all your duties to Me, take refuge

in Me alone. I shall liberate you from all sins, grieve not" (18/66).*

Hearing this fact Arjuna gives up dependence on his intellect and totally surrendering himself to the Lord says to Him,"By Your grace my delusion is destroyed. I shall act according to Your word" (18/73). Having said so, Arjuna keeps quiet and the Lord also does not utter any word. It means that the Lord has nothing to say to Arjuna when he has totally surrendered himself to Him.

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67–: DESCRIPTION OF DEPENDENCE IN THE GĪTĀ

yāvajjīvo na gṛhṇī yāddhareśca caraṇāśrayaṁ ।
tāvanna ca tatret kaścin mṛtyu saṁsārasāgarāt ॥

This is the nature of every being that he wants to depend on some one or the other and also depends upon him or it. Human beings, birds, beasts, trees, plants and creepers etc. all depend upon some one or smething. But in fact a being (soul) is a fragment of God. Therefore until it depends upon God, it will go on suffering by depending on the perishable mundane.

It is a blunder on the part of a man if he, inspite of being a fragment of imperishable God without attaching importance to his discrimanation, depends on the perishable insentient body, power, intellect, talent, riches and family etc.

In the Gita Arjuna having depended on God asks Him what is good for him (2/7). Unless and until Arjuna depends on God,

* This is an important verse pertaining to 'taking refuge.'

the gospel of the Gītā does not begin. At the end of the gospel also the Lord asks Arjuna to depend on Him alone or to seek refuge in Him alone (18/66). Thus the gospel of the Gītā begins with dependence on God and also ends with dependence on God.

God has provided a human being with freedom to depend on any one. So some people depend on God in order to get their desires satisfied (7/20) but the fruit they reap is perishable (7/23). Some people perform religious sacrifices abiding by the injunctions of the Vedas in order to satisfy their disire for pleasures; but having enjoyed the vast world of heaven, they return to the world of mortals on the exhaustion of their merits (9/21).

There are several people who depend neither on God nor do they know Him as God. So some of them depend on the demoniac nature (7/15); some on fiendish, demoniacal and delusive nature (9/12); some on insatiable desires (16/10); some on innumerable cares ending only with death (16/11); while some others depend on egoism, power, arrogance, lust, and anger etc. (16/18). It is because of their dependence on the demoniac nature that they have to go to eighty four lac forms of lives and hells (16/19-20).

Those, who follow the spiritual path in order to attain God, depend on divine nature such as compassion, forgiveness and equanimity etc. and then attain Him. So in the Gita there is mention of dependence on God in the expressions that follow:— "depending on Me" (4/10); "taking refuge in Me" (7/1); "take refuge in Me alone" (7/14); "strive having taken refuge in Me" (7/29); "taking refuge in Me" (9/32); "depends on me" (18/56); 'take refuge in Him alone' (18/62); "take refuge in Me alone" (18/66) and so on. Moreover He mentions dependence on the divine nature in the expressions "depended on the divine nature" (9/13) and "depending on even mindedness" (18/57) •

It means that 'dependence on God' is the best and easiest of all the means mentioned in the Gītā. He who follows the spiritual discipline by depending on God attains salvation very quickly and easily. The Lord Himself clearly mentions the fact, "I speedily deliver from the ocean of birth and death the devotees who depending exclusively on Me, surrender all actions to Me" (12/6-7). "Those, who having taken refuge in Me, strive, know Brahman (the Absolute), Adhyātma (soul), entire field of action, Adhibhuta (matter), Adhidaiva (Brahmā, the creator) and Adhiyajña (unmanifest Divinity) viz. they know My integral being" (7/29-30). The Lord declares that the devotees who depend only on Him are the most devout (6/47). Therefore a striver should practise his spiritual discipline by depending on God only.

A man (soul) is a fragment of God while the physical, the subtle and the causal bodies are the fragments of Nature. Dependence on actions and objects means dependence on the physical body (worse is dependence on riches, property and family which means dependence on the insentient). Dependence on talent– virtues– intellect– thinking, meditation and reflection means dependence on the subtle body, while dependence on trance means dependence on the

• Dependence on divine nature means dependence on God.

causal body. In the state of trance a person achieves acomplishments (siddhis) and so he thinks that he is superior to others. All these retreats (resorts) are perishable.

Dependence on recitation (of the Lord's name), chanting and meditation means dependence on the means (spiritual discipline); while affinity for God (I am only God's) means dependence on the ends (God). A striver has to practise spiritual discipline if he depends on the means; but the spiritual discipline is automatically practised if he depends on the ends. If dependence on the perishable is renounced totally, God is automatically realized. The reason is that He is ever attained, dependence on the perishable is the only stumbling block to His realization (attainment).

* * * *

68–: GOD'S ASSURANCE IN THE GĪTĀ

sarvebhyaḥ sādhakebhyaścāśvāsanaṁ dattavān hariḥ ।
janaḥ kalyāṇa kṛtkaścid durgatiṁ naiva gacchati ॥

The path to God-Realization is free from all obstacles. He who follows this path neither stumbles nor falls.

The striver, whose only aim is God-Realization, has no down fall but he achieves his aim of God-Realization easily. The Lord Himself assures strivers by declaring, "He who strives for salvation (God-Realization) never meets with an evil destiny" (6/40). "The actions performed for the sake of God become 'Sat' (real)" (17/27) and the real never ceases to be. "Even a little practice of this discipline of disinterested action (equanimity) saves one from the terrible fear of birth and death" (2/40). "The

Yogī transcends the fruits of meritorious deeds attached to the study of the Vedas, sacrifices, austerities and gifts (charities)" (8/28). "Not only a yogī but even a seeker of Yoga (even mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas" (6/44). "I speedily deliver from the ocean of birth and death the devotees, who exclusive depending on Me, surrender themselves and their objects and actions to Me" (12/7). The Lord provides gain and security to such devotees (9/22).

The Lord through the medium of Arjuna assures the devotees who worship Him with exclusive devotion that they should not worry about the means (spiritual discipline) and ends (God-Realization). Moreover He assures those who get disappointed by thinking that they don't possess all divine traits by declaring, "Grieve not, for you are born with divine nature" (16/5). If a striver gets disappointed in God-Realization because of his sins, the Lord assures him, "I shall liberate you from all sins, grieve not" (18/66).*

A striver should not grieve (worry) about his spiritual discipline or God-Realization but he must be restless to attain Him. Worry results in disappointments and is an obstacle to God-Realization while restlessness strengthens expectation for God-Realization and is conducive to God-Realization. Therefore a striver should follow the spiritual discipline scrupulously without the least worry.

* God's assurance has been mentioned in the verses that follow:— seventy second verse of the second chapter, thirty sixth verse of the fourth chapter, twenty ninth verse of the fifth chapter, thirty first verse of the sixth chapter, fourteenth verse of the seventh chapter, fifth and fourteenth verses of the eighth chapter, thirtieth and thirty first verses of the ninth chapter, ninth, tenth and eleventh verses of the tenth chapter, fifty fifth verse fo the eleventh chapter, seventh verse of the twelfth chapter, twenty fifth and thirty fourth verses of the thirteenth chapter, twenty sixth verse of the fourteenth chapter, nineteenth verse of the fifteenth chapter and fifty eighth verse of the eighteenth chapter

69–: NINE KINDS OF WORSHIP, TO THE LORD WITH ATTRIBUTES, IN THE GITA

svakīyopāsanā proktā navadhā phālgunaṁ prati ।

tāsāṁ yayā kayā yukto hari prāpnoti mānavaḥ ॥

In the Gītā there is description of God endowed with attributes in nine ways which are as follows:—

(1) God is the beginning (source of all beings):— The Lord declares, "He who knows Me as unborn and beginningless as the Great Lord of the worlds is liberated from all sins" (10/3); "I am the origin (instrumental cause) and the material cause of the entire creation" (7/6); "Great souls who have embraced the divine nature, knowing Me as the immutable and the source of all lives worship Me constantly with a single mind" (9/13) and so on.

(2) God pervades all (every where):— "He who sees Me present in all beings, for him I am never out of sight" (6/30); "He who sees Me abiding in all beings" (6/31); "All this universe is pervaded by Me in My unmanifest form" (9/4); "I am the self seated in the hearts of all beings" (10/20); "God is seated in the hearts of all" (13/17); "I am seated in the hearts of all beings as their inner-controller" (15/15); and "God abides in the hearts of all beings" (18/61).

(3) All beings abide in God:— "He who sees all beings existing in Me, for Me he is never out of sight" (6/30); "Like clusters of yarn – beads formed by knots on a thread, the entire universe is threaded on Me" (7/7); "in whom all beings reside" (8/22); "all beings abide in Me" (9/6); "O Arjuna, behold in a

portion of My body the entire creation consisting of both animate and inanimate beings" (11/7); "There in the body of the God of gods, Arjuna saw the whole universe with its manifold divisions" (11/13); Arjuna also says, "O Lord, I behold in Your body all gods and hosts of different beings; Brahmā throned on his lotus-seat, Śiva and all the sages and celestial serpents" (11/15) etc.

(4) God is the Lord of all beings:— "Though birthless and deathless, and the Lord of all beings, I manifest Myself by My own divine potency, keeping My Nature under control" (4/6); "Having known Me in reality as the Enjoyer of all sacrifices and austerities, the Lord of all the worlds and Friend of all beings, My devotee attains peace" (5/29); "With Me as the Supervisor, Nature brings forth the whole creation" (9/10); "Fools disregard Me as one clad in human form, not knowing My higher nature as the Great Lord of beings" (9/11); and "Śrī Kṛṣṇa, the great Lord of Yoga revealed to Arjuna His supremely glorious divine Form" (11/9); and so on.

(5) All entities evolve from God:— "Whatever entities there are born of Sāttva, of Rājas and of Tāmas, know them all as evolved from Me alone" (7/12); "Intellect, wisdom and non-delusion etc. – these twenty qualities (traits) emanate from Me alone" (10/4-5); "Every thing in the world moves because of Me" (10/8); "Memory, knowledge and the ratiocinative faculty evolve from Me" (15/15); "All beings evolve from Him" (18/46) and so on.

(6) God is the controller (manager) of all:— "The man endowed with faith worships other gods and obtains his desires which are actually ordained by Me" (7/22); "I provide gain and security to My devotees" (9/22); "My devotee

depending on Me by My grace attains the eternal, imperishable state" (18/56); "God abiding in the hearts of all beings, by His illusive power, causes all beings to revolve as though mounted on a machine" (18/61) and so on.

(7) Only God is adorable for all persons:— "Those who perform religious sacrifices with an interested motive as laid down in the three Vedas, in the form of the worship of Indra (the Lord of gods) worship Me alone" (9/20); "Those devotees who, endowed with faith, worship other gods, worship Me alone by the wrong method" (9/23); "Those who worship the attributeless and formless Brahman (the Absolute) attain Me" (12/3-4) and so on.

(8) God is the illuminator of all:— "The light in the sun, in the moon and in the fire is Mine viz. I illumine them" (15/12).

(9) All is God:— "All is God" (7/19); "I am the God, the Supporter, the Lord, the Witness, the Abode, the Shelter the Friend, the Origin, the Dissolution, the Foundation, the Treasure house and the Seed- Imperishable of the entire universe" (9/18) "I am being and non-being both" (9/19); "You are being and non-being and also that which is beyond both" (11/37) and so on.*

All the above mentioned ways reveal that God is the seed, base, illuminator, Lord and controller of all beings but their ways of worship are different according to their tastes, talents, faiths and beliefs etc. The real is the same, so all ways of worship result in the same God-Realization.

As hunger of all people before eating the food, and

* Some times, out of the nine ways of worship that have been mentioned, several ways are mentioned in one verse.

satisfaction after eating the food, are the same though the edibles according to their different tastes are different; and as all people feel equally happy and sad though their dresses, ways of living and languages etc. are different; so are all the strivers equally hungry and sad without God-Realization and attain the same bliss having realized Him; but according to their tastes, talents, faiths and beliefs their ways of worship are different.

At the beginning of worship a striver's sentiment and talent, which are personal, are predominant; while at the end, the reality (perfection) which is attained by him; is universal and that is predominant.

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70—:SECRET TOPIC OF THE GĪTĀ

puro'rjunasya kṛṣṇena svātmā hi prakatīkṛtam।
viṣayo gopanīyo'yaṁ gītāyā manyate budhaiḥ॥

The secret topic of the Gītā is that Lord kṛṣṇa reveals His identity to His devout devotee, Arjuna. When God incranates, He is not revealed to all (7/25) but He reveals Himself to his intimate dear devotees.

The Lord in the Gītā discloses several secrets of His divinity, glory and soveregnty to His devotee, Arjuna. He declares:—

I taught this Discipine of Action to the Sun-god who conveyed it to Manu while Manu imparted it to Ikṣwāku. Thus transmitted in succession the royal sages knew it. But by long efflux of time it disappeared. The same Discipline has been imparted to you by Me, because you are My devotee and friend and because this scret is supreme inded (4/1-3).

You and I have passed through many births, I know them all while you don't know (4/5). Though I am unborn, imperishable and the Lord of beings, yet subjugating My Nature, I come into being by My own divine potency (4/6). For the protectio of the good, for the destruction of the wicked and for the establishment of righteousness, I am born from age to age (4/7-8). The four social orders were created by Me, according to the mode of Nature predominant in each, and according to their actions. Though I create the entire universe, yet I remain a non-doer (4/13). Having known Me as the Enjoyer of all sacrifices and austerities, the Lord of all the worlds and the Friend of all beings, man attains peace (5/29). He, who sees Me everywhere and sees all in Me, never loses sight of Me nor do I lose sight of him (6/30).

There is no source of the world besides Me. This is all threaded on Me. I am sapidity in water and the light of the moon and the sun etc. Whatever entities there are, born of the modes of goodness, of passion and of ignorance, know them all as evolved from Me alone; still I am not in them, they are not in Me viz. I am all (7/7-12). All this universe is pervaded by Me; all beings exist in Me but I do not abide in them nor do they abide in Me – behold My divine yoga (power) (9/4-5). All beings enter My Nature when there is Final Dissolution and at the beginning of creation, I send them forth again (9/7). I am the Father, the Mother, the Sustainer, the Grandfather etc. of this world (9/17). I am being and non-being, sentient and insentient etc. all (9/19). I provide gain and security to My devotees (9/22). I am the Enjoyer and the Lord of all sacrifices; but those men who don't know Me in reality, fall (9/24). I am equally present in all beings; to Me there is none hateful, none

dear. But those who worship Me with devotion, they are in Me and I am also in them (9/29).

Neither gods nor the great sages know the secret of My birth because I am the source (cause) in every respect of gods and great sages (10/2). Divine traits such as intellect, wisdom etc. of beings emanate from Me alone (10/4-5). I am the origin of all and everything in the world moves because of Me (10/8). I dispel the darkness born of ignorance by the luminous lamp of wisdom (10/11).

I am the seed of all beings; there is no being, moving or unmoving that can exist without Me (10/39). I stand supporting the whole universe with a single fragment of Myself (10/42). You can not see Me with these human eyes of yours; therefore I give you divine sight. With this you, behold My divine power of Yoga (11/8). "I am the world-destroying Time-Spirit, now I have come here to destroy these warriors. Even without you all these warriors arrayed in the hostile army shall not live. They have already been slain by Me; you, be merely an instrument and fight; you will win." (11/32-34). The devotees who surrendering all actions to Me, worship Me with exclusive devotion, I become very soon for them the deliverer from the ocean of the mortal existence, (12/6-7). He who worships Me with exclusive devotion, transcends the three modes of Nature (14/26). I am the Absolute, the Immortal, the Immutable, the Eternal Righteousness and Unending Bliss (14/27). "I am the light in the sun, in the moon and in the fire. Entering the earth I support all beings by My energy. I, in the form of fire, abiding in the body of all beings, digest four kinds of food. I remain seated in the hearts of all beings. I am the only object worth knowing through the Vedas" (15/12-15). I

transcend the perishable and am even above the Imperishable, therefore I am known in the world and in the Vedas as the Supreme Person (15/18). He who worships Me with exclusive devotion knows all (15/19). I have imparted this most profound teaching by knowing which a man becomes enlightened and accomplishes the mission of his life (15/20).

Even by performing all actions, man, by My grace attains the eternal, imperishable state (18/56). Mentally resigning all actions to Me, be solely devoted to Me, by My grace you will overcome all obstacles (18/57-58). Resigning all duties to Me, take refuge in Me alone; I shall liberate you from all sins; grieve not (18/66).

All the above mentioned declarations reveal that whatever the Lord has disclosed to His devotees, is indeed a secret topic.

* * * *

71–: TWO VIEWPOINTS OF STRIVERS IN THE GĪTĀ

(1)

gītāyām dvividhā dṛstir dṛśyate jñāni bhaktayoḥ ।
jñānī guṇamayaṁ sarvaṁ bhaktaḥ prabhumayaṁ jagat ॥

In the Gītā from the view point of strivers God and the world have been mainly described in two ways. The strivers following the Discipline of Devotion hold the view that in the entire world there is nothing else besides God, He is all; while the strivers following the Discipline of Knowledge hold that in the entire world there is nothing else except the three modes born of Nature, the world consists of the three modes. Thus

there are two view points– of devotion and of knowledge. In the former there is predominance of faith while in the latter there is predominance of discrimination.

A devotee following the Discipline of Devotion holds "All is God" (7/19). The Lord declares, "There is no being, moving or unmoving, that exists without Me viz., I am all, moving as well as unmoving" (10/39); "Like clusters of yarn – beads formed by knots on a thread, the entire world is threaded on Me" (7/7). "Whatever other entities there are born of the modes of goodness, passion and ignorance, know them all as evolved from Me alone. But neither do I exist in them nor do they exist in Me viz. I am all" (7/12). "I am being (sentient) and non-being (insentient) both" (9/19). "Diverse traits such as intellect, wisdom and non-delusion etc. emanate from Me alone" (10/4-5). "I am the source of the entire creation and everything in the world moves because of Me" (10/8). In the tenth chapter again the Lord says to Arjuna, "Whatever being there is glorious, singular or unique, know that to have sprung from a spark of My splendour" (10/41). It means that a striver should behold only God in beings etc. when he finds any glory or singularity in them.

The striver following the Discipline of Knowledge holds that all actions are being performed by the modes of Nature (3/27); and the modes (in the form of senses and mind) move among the modes (objects of perception) (3/28; 14/23). From this view point the Lord in the eighteenth chapter according to the modes divides knowledge, action, agent, intellect, firmness and happiness into three categories, and then while concluding the topic He declares – In the three worlds there is nothing which is free from the three modes of Nature; whatever is seen,

consits of the three modes (18/40).

(2)

Once the Lord declares that whatever entities there are, born of the three modes of goodness, passion and ignorance, know them as evolved from Me alone (7/12); while again He declares that the three modes are born of Nature (13/19 14/5). Why? The answer is that the first statement pertains to the Discipline of Devotion while the second one pertains to the Discipline of Knowledge. In the Discipline of Devotion besides God there is no independent existence of modes and feelings viz. modes, objects and actions etc. are all manifestations of God. So the Lord declares that modes are born of Him. In the Discipline of Knowledge there is worship of the Absolute Who is transcendental, untainted, inactive and formless. So there is no possibility of Nature and its modes in Him. Therefore the Lord declares the modes to be born of Nature. It means that we have no affinity for the modes whether they are born of God or of Nature.

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72–: EASE OF THE ENDS AND THE MEANS IN THE GĪTĀ

sādhya sādhanayoḥ proktaṁ saulabhyaṁ hariṇā svayam ।
mohitaṁ hi vinā tasmādanutsāhī bhavettu kaḥ ॥

In the Gītā from the view point of the strivers there can be two kinds of ends:—

(1) Endowed with attributes:— In the worship of God Who is endowed with attributes, there is predominance of exclusive

devotion. God is easily attainable to the devotees who worship Him with exclusive devotion. Exclusive devotion consists in total dependence on God without depending on the mundane such as riches, family, circumstances, body, senses, mind and intellect etc. When a striver accepts that he is only God's and only God is his; he is neither of the world nor the world is his; and he surrenders the so called his riches, property, body etc. including the self to God, his devotion is said to be exclusive. The Lord declares, "I am easily attainable to the devotee who remembers Me with exclusive devotion" (8/14); "I provide gain and security to the devotee who worships Me with exclusive devotion" (9/22); "Those who meditate on Me with single-minded devotion, I deliver them from the ocean of mortal existence" (12/7). "Through single minded devotion I can be seen, known and even entered into" (11/54). So the Lord exhorts strivers, "Fix your mind on Me and establish your intellect in Me alone; you will hereafter live in Me alone. There is no doubt about it" (12/8); "Surrender your mind and intellect to Me, you will surely come to Me" (8/7).

(2) Attributeless:— There is predominance of discrimination in the worship of attributeless God. In this worship attachment to the insentient is renounced by discrimination. Such a striver also attains God easily (4/39; 6/28).

The means are also said to be of three kinds:—

(1) Discipline of Action:— Performance of one's duty scrupulously without expecting any reward is the Discipline of Action. Duty is that which is worth-doing and which can be done easily. This discipline has been mentioned in the forty seventh verse of the second chapter.

(2) Discipline of Knowledge:— The body is unreal as it is perishable and is decaying every time while the knower of this unreality, the changes of the body and the world, is real (soul). All believers know the fact that the body is perishable while the soul (self) which abides in this body is imperishable. This topic has been discussed in detail from the eleventh verse to the thirtieth verse of the second chapter.

(3) Discipline of Devotion:— If a devotee has no delicious dishes to offer to God but he offers a leaf, a flower, a fruit or water to Him with devotion, He accepts the offering and eats it without any hesitation (9/26). If a devotee does not have even a leaf or a flower etc., he should offer, whatever he eats, whatever he does and whatever activity such as scrifice and austerity he performs, to God (9/27). By doing so he will be free from the bondage of actions, yielding good and bad results.

* * * *

73–: THE BEST MEANS OF GOD-REALIZATION IN THE GĪTĀ

varaṁ karma tyāgājjagati satataṁ karma karaṇaṁ
svadharmo hi śreyān saguṇa para dharmācca viguṇaḥ ।
varaṁ kṣetra jñānaṁ draviṇa maya yajñāddhi śataśa-
stapasvijñānibhyaḥ samanirata yogī varatamaḥ ॥
jñāna dhyānāditaḥ karmaphala tyāgo viśiṣyate ।
sarvebhyaḥ sādhanebhyaś caprabhu bhaktir garīyasī ॥

In the Gītā several disciplines have been mentioned as the

means to realize God and all of them have been declared to be good (noble). The discipline which a striver follows and practises according to his taste, faith and talent etc. is good for him. Thus though all the disciplines are good, yet according to Lord Krsna the Discipline of Devotion is the best of all the means.

According to the Gītā action is superior to inaction (3/8) because a man can't remain inactive so long as he has affinity for Nature (body). He shall perform some action or the other with his body, speech and mind. If he does not perform prescribed actions, he will perform prohibited actions which will lead him to bondage. So it is better to perform action than not to act.

Performance of action according to one's social order, ordained by the scriptures is 'Sva dharma' (one's own duty); while performance of action which is forbidden for his social order is 'Para dharma' (another's duty). One's own duty, though devoid of merit, is preferable to the duty of another well performed. A man does not incur sin by performing his duty. Even death in the performance of one's own duty leads to salvation (18/47; 3/35).

Knowledge – sacrifice is superior to wealth-sacrifice (4/33) because in wealth sacrifice there is dependence on men and materials etc. while in knowledge– sacrifice there is no dependence on them.

An even minded person is superior to ascetics, to men of knowledge and to those who perform action with some interested motive (6/46). The reason is that ascetics, men of knowledge and agents (ritualists) perform actions with an interested motive. Ascetics want to achieve accomplishments

(siddhis) by austerity; men of knowledge want to win name, fame and honour etc. by gaining knowledge while a ritualist hankers after mundane and heavenly pleasures and prosperity. But an equanimous (evenminded) person has no desire at all; so he is superior to all of them.

Knowledge is better than practice; better than knowledge is meditation; better than meditation is the renunciation of the fruit of action (12/12) because in practice, knowledge and meditation there is no equanimity. Without equanimity they remain imperfect while in the renunciation of the fruit of action there is equanimity.

The Discipline of Action is superior to the Discipline of Knowledge (3/7; 5/2). The reason is that in the Discipline of Knowledge, the striver should possess discrimination and dispassion. Without dispassion, discrimination proves to be just bookish knowledge which is vain. But the striver who follows the Discipline of Action is habitual of performing actions and rendering service to others. He has to renounce his desire, attachment and selfishness. This renunciation is easy. So the Discipline of Action is said to be superior to the Discipline of Knowledge.

The Discipline of Devotion is superior to all the above mentioned disciplines as well as to other disciplines as the Disciplines of Meditation, of Laya (Tune) and of Severe Austerity etc. (6/47). The reason is that other strivers have to depend upon their power; so they may have a down fall or may come to ruin; while a devotee depends totally on God, so he never falls. God Himself delivers him from the ocean of mortal existence (12/7); He Himself dispels his ignorance (10/11); He provides gain and security to him (9/22); He is easily attainable

to him (8/14); He can be seen, known in reality and even entered into by him (11/54). It means that other strivers at the time of death may think of something else, may become unconscious, may have attachment or desire etc. and thus may deviate from the path of equanimity (or God-Realization) and thus may take birth again. But God shoulders the responsibility of His devout devotee. He Himself thinks of him if he can't think of Him because of unconsciousness or any other factor. So a devotee never deviates from Yoga (equanimity) and never takes birth again. Therefore, the Lord declares the Discipline of Devotion to be the best means of God-Realization; and the striver following the Discipline of Devotion to be the best of all strivers.

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74—: ACTION AND INACTION (RENUNCIATION) AS THE MEANS OF GOD-REALIZATION IN THE GĪTĀ

na pravṛttir nivṛttiś ca bādhikā sādhikā matā ।
dvayor madhye tu jīvānāṁ rāgo vai bādhako mataḥ ॥

Generally people think that a person performs an action when he acts while he does not perform an action when he does not act. Similarly they hold the opinion that a house holder performs an action while a renouncer does not perform it. But acoording to the Gītā if a man has desire and attachment, it means that he performs an action even when he does not act. Similarly if he is free from attachment and desire, he does not perform an action even though he acts. This is known action in

inaction and inaction in action. He who restrains the organs of action but mentally dwells on the objects of senses, is called a hypocrite (Gītā 3/6).

According to the Gītā all the Disciplines – of Action, of Knowledge and of Devotion can be followed while a striver performs his duty leading a house hold life or while he has renounced the house hold affairs.

The Discipline of Action

(1) Inclination to actions:— A striver performs his duty scrupulously according to the ordinance of the scriptures, renouncing desire and attachment. The Lord declares, "Your right is to perform your duty but never lay claim ot its fruit" (2/47); "Perform your duty being established in Yoga (equanimity)" (2/48); "Man does not gain actionlessness by abstaining from action, nor does he attain perfection merely by ceasing to acts" (3/4); "Don't renounce your obligatory duty; for action is superior to inaction" (3/8). Having created mankind, the creator Brahmā said to men, "Perform your duty (action)" (3/10-12). The Lord also performs action having an eye to the maintenance of the world order (3/22-24) and so on.

(2) Renunciation of actions:— The striver renounces actions as well as materials for the welfare of the world without any interested motive. The Lord declares, "Having subdued his mind and body, and abandoned all possessions, he who performs action by the body alone, incurs no sin viz. is not bound" (4/21).

The Discipline of Knowledge

(1) Inclination to actions:— A striver following the Discipline of knowledge while performing actions holds that it is the modes (in the form of senses) that move among the modes (in the form of objects) and so he does not get attached to them (3/28). He who knows the soul (self) and Nature together with the modes, is never bound, in whatever way he may live (13/23). He who is free from the notion of egoism and who has no desire for fruit, even having slaughtered all beings, is not bound by action (18/17) and so on.

(2) Renunciation of action:— A striver following this path leads a secluded life meditating on the self or on God. About the life of such a striver the Lord declares, "Endowed with pure intellect, restraining the self with firmness, turning away from sound and other objects, abandoning atraction and aversion, dwelling in solitude, eating but little; speech, body and mind subdued, engaged in meditation and concentration, endued with dispassion, having abandoned egoism, violence, arrogance, enmity, property; free from the notion of 'mine' and peaceful – such a man becomes qualified for oneness with Brahman (18/51-53).

The Discipline of Devotion

(1) Inclination to actions:— A devout devotee performs the mundane duties, by depending on God, in order to please and worship Him. It is declared in the Gītā, "Whatever action you

perform, do it as an offering to Me" (9/27); "By performing actions for My sake you will attain perfection" (12/10); "Devoted to his own duty, man attains perfection" (18/46); "My devotee, performing all actions, depending on Me, by My grace attains eternal, imperishable state" (18/56) etc.

(2) Renunciation of actions:— In this devotion a man renouncing mundane actions performs spiritual activities such as chanting, meditation, loud chanting of God's names and glories etc. and listening to benedictory discourses etc. The Lord declares, "Constantly chanting My names and glories and striving for My realization and bowing again and again to Me, those devotees of firm resolve, ever united with Me through meditation, worship Me with single minded devotion" (9/14); "Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me" (9/34); "With their minds fixed on Me, and their lives surrendered to Me, enlightening one another about My greatness and speaking of Me, My devotees ever remain contented" (10/9) etc.

It means that spiritual discipline for God-Realization is practised in two ways– by performing mundane actions and by renouncing mundane actions. The Kings such as Manu and Janaka adopted the former path while Sanaka, Sanandana and Śuka Deo etc. followed the latter path. In fact in all the three paths– of Action, of Knowledge and of Devotion there is inaction (renunciation) in action and action in inaction (renunciation). The reason is that in all the three Disciplines (paths) there is renunciation of attachment to the world while there is affinity for God.

75–: MARKS OF GOD-REALIZED SOULS IN THE GĪTĀ

samatādiṣu cihneṣu siddhānaṁ tu samānatā ।
tadīya vyavahāre tu kriyā bhāva vibhinnatā ॥

The Discipline of Action begins with the renunciation of desire (for fruit) (2/48) and ends in the renunciation of desire (2/55). So in this discipline there is predominance of the renunciation of desire.

The Discipline of Knowledge begins by discriminating the real from the unreal, the soul (self) from Nature (the body) (13/19) and ends in total renunciation of affinity for the unreal (13/34). So in the Discipline of Knowledge there is predominance of the discrimination between the real and the unreal.

The Discipline of Devotion begins with dependence on Gods (12/6) and ends in dependence on God (12/14). So in this Discipline there is predominance of dependence on God.

Thus with whatsoever the three Disciplines begin, they attain perfection in the same. Therefore in the Gita where there is the description of the great enlightened souls who attained perfection through the Discipline of Action (2/55-72), there is also description of the strivers following that discipline (2/59, 64-65 etc.). In the same way there is description of the strivers following the Discipline of Knowledge (14/19-20) before the description of the enlightened souls who attained perfection through that discipline (14/22-25). Similarly there is description of the strivers following the Disciplone of

Devotion (12/6-10) before that of the God-Realized souls who attained perfection through this discipline (12/13-19).

As a striver following the Discipline of Action remains inclined to act, so does he remain inclined to act having attained perfection (3/7-9). A Jñāna Yogī having renounced attachment to the unreal, remains established in the self; so he naturally remains indifferent to the world (14/23). A Bhakti Yogī because of his devotion to God, becomes indifferent to the world (12/16).

By all the three Disciplines an enlightened soul becomes free from the notion of egoism and mine (Karma Yogī 2/71; Jñāna Yogī 18/53; Bhakti Yogī 12/13). The three enlightened souls are free from attachment and aversion (Karma Yogī 2/57; Jñāna Yogi 14/22; Bhakti Yogī 12/17). The three remain equanimous (Karma Yogī 6/7-9; Jñāna Yogi 14/24-25; Bhakti Yogī 12/18).

A striver following the Discipline of Devotion holds 'All is God (7/19).' By such realization he becomes friendly and compassionate to all beings (12/13) while it does not so happen with strivers following the Disciplines of Action and Knowledge.

Though strivers following the three disciplines attain the same Supreme Goal, yet in that state of perfection also they remain somewhat different from one another. A Karma Yogī specially understands the Discipline of Knowledge while he does not understand the Discipline of Devotion so well. A Jñāna Yogi understands neither the Discipline of Action nor that of Devotion. But a Bhakti Yogī generally understands both the Disciplines of Action as well as of Knowledge.

A Karma Yogī without renouncing desires totally, may be proud of himself. A Jñāna Yogī may be proud of himself by perceiving some speciality in him. Both of them have got their own responsibility to be free from pride. But a Bhakti Yogī remains free from pride because he depends on God. If he does not depend on God totally, he may be a bit proud of himself. But again God shoulders the responsibility to make him free from pride because he depends on Him.

Thus the three disciplines because of their different characteristics are different. But the enlightened souls who attain perfection by the three disciplines become equanimous, free form evils, though their dealings in their practical life are different.

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76–: SIMILARITY BETWEEN THE LORD AND THE GREAT SOULS IN THE GĪTĀ

anvabhūyata yaistattvaṁ te muktā eva bandhanāt ।
tasmāt proktaṁ tu sādharmayaṁ nijasya ca mahātmanāṁ ॥

In the Gītā there is decription of similarity in the marks of the Lord and of the enlightened souls:—

(1) The Lord declares, "There is nothing in all the three worlds for Me to do" (3/22). Similarly it has also been said about the great soul, "For him there is no duty" (3/17).

(2) The Lord declares, "There is nothing worth attaining unattained by Me" (3/22). Similarly a great soul has no dependence of any kind on any body (3/18).

(3) The Lord has nothing to do nor has he anything to attain,

yet He performs actions to set standard for the world. He Himself declares, "If I did not engage in action scrupulously, I should prove to be the cause of confusion of species and of the destruction of these people" (3/23-24). The Lord also orders the great soul to perform his duty scrupulously by having an eye to the maintenance of the world order, though he has nothing to do and nothing to attain. He says, "As the unwise act with attachment, so should the enlightened act without attachment for the maintenance of the world order viz. for the guidance of the multitude" (3/25). So the great soul also acts for the welfare of other people without any attachment.

(4) The Lord declares, "Though I am the author of this creation, know Me to be a non-doer" (4/13). It has also been said about a great soul that he though fully engaged in action, does nothing at all (4/20).

(5) The Lord declares that though he performs all actions, actions don't taint him (4/14) nor does he desire the fruit of action (4/14). Similarly actions do not taint a great soul – "He is not bound" (18/17); nor does he desire the fruit of action (2/56; 2/71).

(6) The Lord is the disinterested friend of all beigns (5/29); so are the great souls ever engrossed in the welfare of all beings (5/25; 12/4).

(7) The Lord declares that He is above the three modes and is imperishable (7/13). Similarly the great souls are also said to have risen above the three modes (14/25).

(8) The Lord remains indifferent and unattached to actions and is not bound by them (9/9). Similarly a great soul is not attached to actions and so he is not bound by them. The Lord declares, "He who sits like an indifferent person is not

disturbed by the modes" (14/23).

(9) The Lord declares that He is being and non-being both (9/19) while a great soul holds that all is God (7/19).

(10) The Lord declares that He is the knower of the Vedas (15/15). Similarly a great soul is also said to be the knower of the Vedas (15/1).

Though the Lord and the great souls are similar yet the great souls are not endowed with supremacy; only the Lord is the Supreme (Viṣṇu Purāṇa 6/5/74). Similarly the Lord creates, preserves and destroys the entire creation while the great souls can't (Brahma Sūtra 4/4/17).

The purpose of explaining the similarity between the Lord and the great souls is that if the human being, who has been going astray from time immemorial in heaven, hells and eighty four lac forms of lives, makes proper use of this human life, he can possess the marks which are possessed by the Lord. He can make so much of progress during this human life which is not possible for him even having attained the world of Brahmā, the creator.

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77–: THE PURPOSE OF THE GĪTĀ

śrī kṛṣṇa gīta gītāyās tātparyam dṛśyate budhaiḥ ।
viveka bhāvayor madhye tāvapi dvividhau smṛtau ॥

The purpose of the Gītā is to lead the people to salvation or God-Realization. In order to attain that aim, two kinds of disciplines – of discrimination and of feeling (devotion) have been described.

Discrimination, in the Gītā, has been said to be of two kinds:—

(1) Discrimination to discriminate the real from the unreal:— God and the soul that are eternal and imperishable and never undergo any modifications are real while the world and the body which are transitory, perishable and always undergo modifications, are unreal (2/11-30; 13/19-23, 29-34; 14/5-20 etc.).

(2) Discrimination to discriminate 'what ought to be done' from 'what ought not to be done':— This discrimination discriminates righteousness from unrighteousness, action from inaction (renunciation), one's own duty from another's duty and what ought to be done from what ought not to be done (2/31-53; 3/8-16, 35; 4/15; 18/41-48 etc.).

Similarly feelings (sentiments) are also of two kinds:—

(1) Feeling of disinterestedness (renunciation):— In it there is renunciation of desire as well as of attachment to actions and their fruits. In the Gita there is description of the performance of action without any interested motive in the expressions that follow:— "renouncing attachment" (2/48); "renouncing desires" (2/55); "renouncing all desires" (2/72); "renouncing attachment to the fruit of actions" (4/20) "renouncing attachment" (5/11); "renouncing attachment to the fruit" (18/9); "he who renounces the fruit of action" (18/11) etc.

(2) Exclusive devotion (feeling of love):— Exclusive devotion consists in renouncing dependence upon the world and having a disinclination for it. In the Gita there is description of exclusive devotion in the expressions that follow:— "constantly with exclusive devotion" (8/14); "attainable through exclusive devotion" (8/22); "thinking of no one else" (9/22); "with single minded devotion" (12/6) etc.

A striver following any one of the disciplines should possess

discrimination as well as feeling. Without possessing them a man will get entangled in the world and will have to follow the cycle of birth and death. Without discrimination he will be deluded and will perform actions which ought not to be performed; while without feeling (disinterested motive and exclusive devotion) he will have desire for the world, will be attached to it and will have a disinclination for God.

Besides possessing discrimination, a striver should act without any interested motive (5/23, 26) otherwise he will get entangled in desires and will not be able to renounce attachment to the world. Similarly besides discrimination he should possess exclusive devotion or the sentiment of love either for the self (5/24) or for performance of his obligatory duty (18/45).

While working without any interested motive a striver must possess discrimination (4/19, 41; 6/8 etc.) because without discrimination he can't work without any interested motive. Similarly while possessing exclusive devotion he should possess discrimination (5/29; 9/13; 10/7 etc.) otherwise he can't have exclusive (undivided) devotion.

Thus in the Gītā great stress has been laid on discrimination and feelings (sentiments) as the means to attain salvation, rather than on actions. Where there is description of actions, there is predominance of disinterestedness while performing them (2/47; 3/8,, 17-18; 4/15 etc.).

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78–: DIALOGUES IN THE GĪTĀ

saṁjaya syāmbikeyasya śrī kṛṣṇa syārjunasya ca ।
dvidhaiva mukhya saṁvādo gītayā manyate svayam ॥

There are two dialogues in the Gītā – between Dhṛtarāṣṭra and Sañjaya; and between Lord Kṛṣṇa and Arjuna.

Dhṛtarāṣṭra just puts the question in the first verse of the first chapter only, while Sañjaya speaks several times from the first chapter to the eighteenth chapter.

In the first chapter there is the dialogue between Lord Kṛṣṇa and Arjuna which is revealed by the expressions "Arjuna addressed the following words to Lord Kṛṣṇa" (1/21) and Śrī Kṛṣṇa said "Arjuna, behold these Kauravas assembled here" (1/25) but it is included in the words (dialogue) of Sañjaya. The dialogue between Lord Kṛṣṇa and Arjuna begins with the second verse of the second chapter.

Besides the above mentioned two dialogues there are words of Duryodhana as well as Brahmā, the creator. In the first chapter in the nine verses from the third to the eleventh, there are Duryodhana's words while in the third chapter from the second half of the tenth verse to the first half of the twelfth verse there are Brahmā's words. Out of them Duryodhana's words are within Sanjaya's words while Brahmā'a words are within Lord Kṛṣṇa's words. So either 'Duryodhana said' or 'Brahmā said' is not given.

Secondly the whole of the Mahābhārata consists of the dialogue between Vaiśampāyana and Janamejaya within which there is the dialogue between Dhṛtarāṣṭra and

Sañjaya in the Gītā • in which Sañjaya is narrating the dialogue between Lord Kṛṣṇa and Arjuna rather than the dialogue of Duryodhana etc. The expression 'the dialogue between Śrī Kṛṣṇa and Arjuna' has been given in the concluding words given at the end of each chapter. This reveals that there are only two dialogues in the Gītā– between Dhṛtarāṣṭra and Sañjaya; and between Lord Kṛṣṇa and Arjuna.

• In the Mahābhārata the speaker is Sage Vaiśampāyana and the listener is King Janamejaya. In the Mahābhārata there are eighteen sections (cantos). At the beginning of the Bhīṣma canto King Janamejaya puts question to Sage Vaiśampāyana about the war between the Kauravas and the Pāṇḍavas. In response to his question Vaiśampāyana metions mirth and re-joicing etc. of the two armies. Then Sage Veda Vyāsa goes to Dhṛtarāṣṭra and declares to him that war is inevitable and offers divine vision to Sañjaya so that he may narrate all the events of the war to Dhṛtarāṣṭra. After Veda Vyāsa's departure Dhṛtarāṣṭra asks Sañjaya to describe to him in detail the land for which his sons and those of Pandus are prepared to fight. So Sañjaya describes islands, rivers, mountains etc. of India. Then at the beginning of the canto of the Śrī madbhagavad gītā (which is the thirteenth chapter of the Bhīṣma canto) Sage Vaiśampāyana says to King Janamejaya that one day Sanjaya having returned from the war front, informs Dhṛtarāṣṭra that grandfather Bhīṣma has been knocked down on the bed of arrows. Dhṛtarāṣṭra and Sañjaya discuss several aspects of this topic. At last at the beginning of the twenty fifth chapter of the Bhīṣma canto (which is the first chapter of the Gītā) Dhṛtarāṣṭra asks Sañjaya to narrate to him the systematic description of the war front in detail.

79–: EULOGY, PRAYER AND QUESTIONS BY ARJUNA IN THE GĪTĀ

yatra yatra ca gītāyāṁ proktaṁ kṛṣṇa sakhena vai ।
prārthanā kutra cittatra kvacitpraśnaḥ kvacitstutiḥ ॥

In eulogy the glory, virtues and influence of God are sung. In prayer there is desire to know God's virtues etc. or to gain something from Him; while in questioning, doubts are removed and curiosity is satisfied.

In eulogy there is belief in God; in prayer besides belief, a man has a desire which he wants to be satisfied by Him; while in questioning only the curiosity is to be satisfied.

In eulogy the sentiment of adoration predominates; in prayer besides the sentiment of adoration, there is belief in Him and moreover the striver wants his desire to be fulfilled; while in questioning there is desire to get the doubts removed.

In eulogy there is predominance of the Lord's virtues which are sung by the strivers; in the prayer the striver besides singing His virtues has his own demand; while in questioning also His virtues are sung but there is predominance of the satisfaction of curiosity and removal of doubts. From this view point in questioning there is eulogy because His virtues are sung and also there is prayer because there is desire to get the doubts removed.*

* When a devotee has intimacy (the sentiment of love) with the Lord, he inspite of perceiving His virtues, neither eulogizes Him nor prays to Him nor questions Him. The reason is that he has a firm belief that he is God's and God is his. This intimacy or unity or exclusive devotion provides great bliss to the Lord. (This bliss of the Lord is the devotee's bliss, he has no bliss of his own). This intimacy (love or devotion) is called 'Mādhurya' (the sentiment of conjugal love). It has no eulogy, no prayer, no question.

A brief description of the verses where Arjuna eulogizes, prays and questions is given below:—

In the first half of the seventh verse of the second chapter Arjuna puts the question by being tainted with the vice of faint heartedness, "Tell me what I should do"; while in the second half he taking refuge in Him, prays to Him to lead him to God-Realization. Then in the fifty fourth verse again he puts four questions:— What are the marks of the man of steadfast wisdom (perfect tranquillity of mind)? How does he speak? How does he sit? How does he walk?

In the first and second verses of the third chapter there is the question with prayer, "If knowledge is superior to action, why then do You urge me to this dreadful action? Therefore tell me with certainty the path by which I may attain to the Supreme." In the thirty sixth verse there is question with curiosity, "Impelled by what does a man commit sin unwillingly?"

In the fourth verse of the fourth chapter again he questions with curiosity about His incarnation, "How am I to understand that You taught this Yoga to the Sun-god at the beginning of creation?"

In the first verse of the fifth chapter Arjuna puts the question with prayer, on performance of action and its renunciation.

In the thirty third and thirty fourth verses of the sixth chapter mentioning his assumption, Arjuna puts the question about the restlessness of the mind. In the thirty seventh and thirty eigth verses he questions with doubt about the destiny of the persons who has deviated from yoga (equanimity). In the thirty ninth verse he prays to the Lord (by knowing His greatness) to dispel his doubt.

In the first and second verses of the eighth chapter he

curiously asks Him about Brahma (Absolute), Adhyātma (Soul or Self) and action etc.

In the tenth chapter from the twelfth to the fifteenth verses, Arjuna having realized His influence and glories, eulogizes Him. Then in the seventeenth verse he questions Him while praying to Him in the sixteenth and the eighteenth verses.

In the eleventh chapter from the first to the fourth verses, Arjuna prays to the Lord politely to reveal to him His Cosmic Form. From the fifteenth verse to the thirtieth verse he eulogizes Him by realizing His supernatural influence; while in the thirty first verse he puts the question while praying to Him. From the thirty sixth verse to the fortieth verse he eulogizes Him by bowing to Him, while from the forty first verse to the forty fourth verse he prays to Him to forgive him for the insulting remarks which he made for Him. In the forty fifth and forty sixth verses he prays to Him to show him His four-armed Form.

In the first verse of the twelfth chapter Arjuna puts the question curiously, "Who is better of the two– the devotee who worships You with his mind constantly fixed on You possessed with attributes or he who worships the Imperishable, the Unmanifest (attributless)."

In the twenty first verse of the fourteenth chapter Arjuna puts the question– what are the marks of the person who transcends the three modes of Nature?

In the first verse of the seventeenth chapter Arjuna puts the question about the nature of devotion of those who worship gods-casting aside the injunctions of the scriptures.

In the first verse of the eighteenth chapter Arjuna puts the question with curiosity, "What is the truth of Sanyāsa

(renunciation) (the Discipline of Knowledge) and Tyāga (Karma Yoga) (the Discipline of Action).*

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80–: ARJUNA'S ARGUMENTS IN THE GĪTĀ AND THEIR SOLUTION

yāvatyo yuktayaḥ santi śokamagnārjunasya ca ।
tāsāṁ pratyuttaraṁ dattaṁ kṛṣṇena kṛpayā svayam ॥

In the first and the second chapters arguments given by Arjuna against fighting are unwise because they are brimmed with grief and delusion. In the Gītā Lord Kṛṣṇa has explained the facts in such a wise manner that all unwise arguments prove vain.

When Arjuna says to Him that he sees evil (adverse) omens (1/31), the Lord declares that a Karma Yogī does not care for omens; while meeting with good he neither rejoices nor is he dejected while meeting with evil (2/57); His devotee renounces good and evil omens and circumstances (12/17); and he, fixing his mind on Him, by His grace, will overcome

* In the Gītā besides Arjuna's questions there are questions put by Dhṛtarāṣtra as well as by Lord Kṛṣṇa. In the first verse of the first chapter Dhṛtarāṣtra asks Sañjaya, "Assembled on the righteous land of Kurukṣetra, egar to fight, what did my sons and those of Pāṇḍu do?" In the seventy second verse of the eighteenth chapter the Lord (having preached the gospel of the Gītā) asks Arjuna, "Have you heard this gospel of the Gītā with an attentive mind, Arjuna? Has the delusion born of ignorance been dispelled?"

all obstacles (18/58).

When Arjuna says that he does not foresee any good ensuing from the slaughter of his kinsmen in battle (1/31), the Lord declares that there is nothing more welcome to a member of the worrior class than a righteous war (2/31) because even death in the performance of one's duty brings blessedness (3/35).

When Arjuna says that he covets neither victory, nor kingdom nor pleasure (1/32), the Lord says to him that he should fight treating alike victory and defeat, gain and loss, pleasure and pain (2/38).

Arjuna says– Those for whose sake we seek kingdom and pleasure etc. stand here on the battle field staking their lives and property (1/33). The Lord says– surrendering all actions to Me, fight, freed from sadness and the sense of mine (3/30); and he who has given up all desires and has become free from the feeling of 'I' and 'mine' attains peace (2/71).

Arjuna says– What delight can we derive by slaying the relatives of Dhṛtarāṣtra? (1/36). The Lord then declares – Delight is not derived either by fighting or by not fighting, but it is derived by being free from attachment and aversion, having controlled the senses (2/64).

Arjuna says– We shall incur sin by slaying these kith and kin (1/36). The Lord declares – You will incur sin if you don't wage this righteous warfare (2/33).

Arjuna says– How can we be happy by slaying our own kinsmen? (1/37). The Lord declares – Happy are the members of the warrior class who obtain such an unsolicited opportunity for war (2/32).

Arjuna says– Why should we not recoil from the sin of the

destruction of the family in the war? (1/39). The Lord says to him– Don't yield to this unmanliness and faint heartedness; but stand up to perform your duty (2/3).

Arjuna says– If we fight, it will result in the destruction of Dharma (virtues) (1/40). The Lord says to him– If you don't wage this righteous warfare, Dharma (duty or virtues) will be lost (2/33).

Arjuna says– The war will result in an admixture of castes by which the manes of their race will fall and caste-virtues and family-merits will be ruined (1/41-43). The Lord declares– If I don't perform My duty scrupulously, I shall be the cause of confusion of castes viz. admixture of castes will be caused without waging the war (3/24).*

Arjuna says– War will conduce us to hells (1/44). So the Lord declares– Such a warfare is an open gateway to heaven (2/32, 37).

Arjuna says– Goaded by greed we are bent upon perpetrating the great sin of killing our kinsmen (1/45). The Lord declares– It is greed in the form of desire which should be renounced because it is man's enemy as it conduces him to commit sin (3/37).

* If we think over the topic even according to Arjuna's arguments, we will jump to the conclusion that non-performance of duty results in admixture of castes. At the destruction of the race in the war, if women get corrupt, it means that they deviate from their duty which result in an admixture of castes. If women accept the fact that their husbands sacrificed their lives by performing their duty of fighting, so they must also perform their duty, they will not renounce their duty. Thus they will remain chaste and there will ensue no admixture of castes.

Arjuna says– How shall I fight with arrows against Bhīṣma and Droṇa who are worthy of worship? (2/4). The Lord says to him– They stand already slain by Me, be you merely an instrument (11/33).

Arjuna says– It is better to live on alms than to slay these noble elders (2/5). The Lord declares– One's own duty, though imperfect, is better than the duty of another well discharged. Death in the performance of one's duty brings blessedness (salvation) (3/35).

Arjuna says– We don't even know which is preferable for us– to fight or not to fight (2/6). The Lord says to him– Perform your allotted (obligatory) duty; for action is superior to inaction (3/8); you will surely conquer the enemies in the war.

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81–: SPECIALITY IN THE LORD'S ANSWERS TO ARJUNA'S QUESTIONS IN THE GĪTĀ

pṛcchati tvarjuno yāvat prayacchati tadduttaram ।
aprṣto'pi svamantavyaṁ kṛpayā bhāṣate svayam ॥

The study of the Gītā reveals that Lord Kṛṣṇa besides answering Arjuna's questions adds something of his own accord.

In the fifty fourth verse of the second chapter Arjuna asks the marks of the man of steadfast wisdom (stable in mind) by putting four questions. The Lord besides answering his

questions, adds several points about the strivers, of His own accord.

In the third chapter Arjuna asks the Lord, "If Knowledge is superior to Action, why do You urge me to perform this dreadful action?" The Lord answers, "Man does not gain actionlessness by abstaining from action nor does he rise to perfection by mere renunciation of action. Therefore perform your allotted duty." Then He from different view points– of Brahmā– of the cycle of creation, of enlightened souls, of strivers, of the wise and of His own, says of His own accord that it is obligatory for every one to perform his duty, having an eye to the maintenance of the world order (viz. to the guidance of men). In the thirty sixth verse of the third chapter Arjuna asks "Impelled by what does a man commit sin unwillingly?" In response to his question the Lord answers, "It is desire which conduces a man to commit sin." Then of His own accord He tells him its seat and how to conquer it and kill it.

In the fourth chapter When the Lord declares that He preached this gospel to the Sun-god, Arjuna puts Him the question "How am I to believe that You preached this gospel to the Sun-god at the beginning of the creation?" The Lord answers that His birth and actions are divine. Then of His own accord He explains several facts about sacrifices and the reality about actions.

In the fifth chapter Arjuna asks– Which of the two– the Discipline of Knowledge and the Discipline of Action, is better? The Lord answers that the performance of action is better of the two. Then He explains several profound points and facts on the two disciplines, of His own accord. Not only this, He starts the sixth chapter of His own accord and besides discussing the

Discipline of Action, discusses the Discipline of Meditation in detail.

In the thirty third and thirty fourth verses of the sixth chapter, Arjuna puts the question about the restlessness (unsteadiness) of the mind. The Lord answers his question in half of the verse and then recites the thirty sixth verse of His own accord. Then Arjuna puts the question, "What end does the striver meet with whose mind deviates from Yoga (equanimity) at the time of death and who thus fails to attain perfection (God-Realization)?" The Lord answers the question that there is no fall for him either here or hereafter. Then of His own accord He tells the destiny of the dispassionate striver who deviates from Yoga in the forty second verse. Again without the context of devotion, the Lord of His own accord, while concluding the chapter, glorifies exclusive devotion to Him. The Lord having begun the seventh chapter of His own accord shows rarity of His devout devotee.

At the beginning of the eighth chapter Arjuna puts seven questions to the Lord based on His discussion at the end of the seventh chapter. The Lord having answered the six questions in brief, answers the seventh question "How are You to be realized, at the time of death, by the self-controlled?" in detail. At last the Lord of His own accord talks about the two paths of Light and Darkness. Again He having started the ninth chapter of His own accord, describes devotion and the devotees of different types. Not being contented, the Lord starts the tenth chapter and declares that the reward of knowing His glories and manifestations is that the devotee gets established in Him through unfaltering devotion. Then of His own accord He declares that He showers His grace on His devotees. Hearing

this Arjuna is very much pleased and he eulogizes the Lord and prays to Him to tell him once more His power of Yoga (divine potency) and divine glories. Having described His divine glories, the Lord of His own accord declares, "O Arjuna, what need is there of this detailed knowledge? I stand supporting the whole universe with a single fragment of Myself." At this Arjuna desires to see His Cosmic-Form. So the Lord by endowing him with divine vision, shows His Cosmic-Form and then at the end of the eleventh chapter glorifies exclusive devotion of His own accord.

At the beginning of the twelfth chapter Arjuna asks "Out of the two types of devotees– those who adore you as possessed of form and attributes and those who adore the Unmanifest (attributless and formless), who are superior?" The Lord answers that the former type of devotees are superior. Then He describes the kinds of devotion and the marks of the God-Realized souls of His own accord. In the worship of the Unmanifest there is predominance of discrimination. So the Lord of His own accord starts the thirteenth chapter and describes Kṣetra (Field or body) and Kṣetrajña (soul or self); Nature and soul (spirit) as well as discrimination (wisdom). In spite of describing discrimination (wisdom) so much, the Lord is not contented. So in the fourteenth chapter He describes it in detail in a different manner.

In the twenty first verse of the fourteenth chapter, Arjuna asks three questions about the devotee who transcends the three modes of Nature. In response to his question the Lord answers that exclusive devotion to Him is the means of transcending the three modes; and of His own accord mentions His special glory. In the fifteenth chapter He

describes exclusive devotion in detail of His own accord and in the sixteenth chapter He Himself describes in detail those who are eligible for devotion and those who are not eligible.

At the beginning of the seventeenth chapter Arjuna puts the question concerning the nature of devotion. In response to his question, the Lord answers that the faith of men is of three kinds. Then of His own accord, He describes food, sacrifice, austerity and charity, each of three kinds and also comments on 'Oṁ Tat Sat', the triple designation of the Absolute.

At the beginning of the eighteenth chapter Arjuna asks the Lord to tell him the truth of Sannyāsa (Discipline of Knowledge) and Tyāga (Discipline of Action). In response to his question the Lord first describes the Discipline of Action and then the Discipline of Knowledge in a very peculiar manner. Then He of His own accord discloses His most profound secret by declaring "Take refuge in Me alone" and also glorifies the sacred dialogue in the form of the Gita.

Thus as long as Arjuna goes on listening to the gospel of the Lord, He goes on preaching it of His own accord. [Here is only a sample. The readers will come to know all the details when they study the chapters of the Gītā and reflect and meditate on them.]

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82–: THE STYLE OF THE PRESENTATION OF A SUBJECT BY THE LORD IN THE GĪTĀ

vivecanasya yā śailī gītāyāṁ vidyate prabhoḥ ।
dṛśyate nahi cānyatra śāstreṣu nigameṣu ca ॥

(A)

In the Gītā this style is observed that the Lord describes the marks of the God-Realized souls according to the spiritual discipline they followed when they were strivers; because a discipline ends at the same point from where it begins.

(1) In the forty seventh verse of the second chapter the Lord mentions four points (in four feet) for the striver following the Discipline of Action–

(i) Your right is to work only.
(ii) Your right is never to its fruit.
(iii) Be not instrumental in making your action bear fruit.
(iv) Let your attachment not be to inaction.

In the eighteenth verse of the third chapter the same points are mentioned as the marks of the God-Realized soul who attains perfection through the Discipline of Action.

Whatever is here mentioned in the second and the third points for the strivers, the same is mentioned in the second half of the eighteenth verse of the third chapter for the God-Realized soul that he has no selfish dependence (relationship) of any kind on any being or object. Similarly whatever is said in the first and the fourth points here for the strivers, the same is mentioned in the first half of the eighteenth verse of the third chapter for the God-Realized soul that he has nothing to do with the performance or non-performance of an action.

(2) In the nineteenth and the twentieth verses of the fourteenth chapter the Lord declares about the striver who follows the Discipline of Knowledge that he perceives no agent other than the three modes; he holds that all actions take place in modes only, he has nothing to do with them; thus knowing

himself totally untainted by the three modes, he attains Him. He transcending the three modes, which are the cause of the birth of the body, and being free from all pains of birth, death and old age, attains to immortality.

In the twenty second and the twenty third verses of the fourteenth chapter the Lord mentions the marks of the God-Realized soul that he hates neither light (of the mode of goodness) nor activity (of the mode of passion) nor delusion (of the mode of ignorance) when present; nor longs for them when they are absent. He, sitting like a witness, is not disturbed by the modes; and knowing that the modes move among the modes, remains established in the self.

(3) The Lord for a striver declares, "He who sees Me everywhere and sees all in Me, never loses sight of Me, and I never lose sight of him" (6/30). The Lord for a God-Realized soul declares that he realizes that God is all (7/19) and there is nothing besides Him.*

(4) The Lord while mentioning the marks of a striver-devotee declares "He is free from attachment; and is also free from malice towards all beings" (11/55). The same marks have been declared of a God-Realized devotee by the Lord "free from attachment" (12/18) and "free from malice towards all beings" (12/13). A striver remains aware lest he should possess attachment and malice while a God-Realized devotee naturally remains free from these evils.

* A man can't distinguish the God-Realized soul from the striver who has attained a high state because their marks are almost the same. The difference between the two is that the former realizes that God is all while the latter has the aim to realize that God is all.

(B)

The Gītā does not refute any doctrine but it supports its own doctrine. So other doctrines are naturally refuted. For example in the second and the third verses of the eighteenth chapter the Lord mentions the four opinions (views) of philosophers (sages) on the subject of 'Sannyāsa' (renunciation) and 'Tyāga' (Discipline of Action). There are two opinions concerning 'Sannyša'– giving up of all actions motivated by desire; and giving up of all actions, like evils. Similarly there are two opinions pertaining to 'Tyāga'– relinquishing the fruit of all actions; and not relinquishing the acts of sacrifice, charity and austerity. But when the Lord pronounces His own verdict, the opinions of other sages ae naturally refuted. How the four opinions arre refuted viz. how the Lord's opinion is superior to their opinions, is elucidated as follows:—

(1) According to the first opinion on Sannyāsa, there is renunciation of all actions which are motivated by desire; but besides such actions there are also obligatory (allotted) duties and actions which are performed on special occasions. Moreover in this opinion there is neither any mention of renunciation of the sense of doership nor that he remains established in the self. So this opinion is not perfect. The Lord's opinion mentions both these points. For example in the seventeenth verse of the eighteenth chapter the Lord mentions the renunciation of doership while He declares "He who is free from the sense of doership and whose reason is not tainted by fruit of action" and He mentions establishment in the self when He declares "even having slaughtered all beings, he does not really slay nor is bound." It means that the great soul who is free from the sense of doership and enjoyership, neither acts

nor is tainted, like the all pervading God.

(2) According to the second opinion on 'Sannyāsa' all actions should be given up like evils; but no one can give up all actions (3/5; 18/11). So the Lord declares the renunciation of obligatory duties as Rājasika– Tāmasika renunciation (18/7-8).

(3) According to the first opinion on 'Tyāga', the relinquishment of the fruit of all actions is 'Tyāga'. But having relinqished the fruit of action, a man may remain attached to actions. So the Lord mentions both– renunciation of attachment to action and also to their fruits (18/6).

(4) According to the second opinion on 'Tyāga' there is mention that the acts of sacrifice, charity and austerity should not be relinquished. But the Lord declares that these acts and all other acts such as pilgrimage and vows etc. must be performed without attachment and hope for fruit (18/5-6).

(C)

While explaining a topic, the Lord first mentions its merits, then demerits (by not doing so) and finally concludes it by mentioning its merits. For example in the thirty first and the thirty second verses of the second chapter the Lord mentioning the merits of the war declares that there is nothing more welcome for a man of the warrior class than a righteous war. Happy are the members of the warrior class who get such an unsolicited opportunity, which is an open gateway to heaven. Then in the four verses (from 2/33 to 2/36) He mentions the demerits of not waging the war. He declares, "If you refuse to fight this righteous war, shirking your duty and losing your reputation, you will incur sin. People will recount your undying infamy, and infamy for a man of popular esteem is worse than death. The great chariot warriors will think of you

as one who fled from the war front out of fear, though you were highly esteemed by them. Your enemies, slandering your strength, will speak many unbecoming words. What can be more painful to you than this?" Then finally in the two verses (2/37-38) He mentions the merits of waging the war by declaring, "If you are slain, you will gain heaven; if you win, you will enjoy sovereignty of the earth. Treating alike victory and defeat, gain and loss, pleasure and pain, fight; thus you will incur no sin."

(D)

The Lord first describes a topic in detail and then mentions the same topic in brief:—

(1) In the nineteenth verse off the third chapter He declares "Perform your duty constantly without attachment; for by doing duty without attachment, man attains the Supreme." Then He mentions the same fact in brief in the first half of the twentieth verse when He declares, "Janaka and others attained perfection by action."

(2) In the fourteenth verse of the eighth chapter whatever the Lord mentions in detail by the expression, "Whosoever always and constantly remembers Me with undivided mind," He mentions the same in brief by the expression "ever absorbed."

(3) In the ninth chapter from the sixteenth verse to the nineteenth verse He mentions His divine manifestations in detail in the form of cause and effect; while the same He mentions in brief by declaring, "I am being and non-being both."

(4) Whatever the Lord says in the thirty fourth verse of the ninth chapter in detail by the expression "fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me," He

mentions the same in brief by the expression "depend on Me."
(5) In the eighth and the ninth verses of the tenth chapter the Lord declares' "I am the source of all creation and everything in the world moves because of Me; knowing thus the wise, full of devotion, constantly worship Me. They, with their minds fixed on Me, with their lives surrendered to Me, enlightening one another about My greatness and speaking of Me, remain contented and take delight in Me." He mentions the same fact in brief in the first half of the tenth verse by declaring, "To those, ever devout and worshipping Me with love, I confer the yoga of discrimination."
(6) In the tenth chapter from the twentieth verse to the thirty eighth verse, the Lord mentions His divine glories in detail while in the thirty ninth verse He mentions in brief while declaring "I am the seed of all beings; there is no being moving or unmoving that exists without Me."
(7) In the sixth verse of the twelfth chapter the Lord declares, "Those depending exclusively on Me, and surrendering all actions to Me, worship Me, constantly meditating on Me with single minded devotion." He mentions the same in brief in the seventh verse by the expression "their minds fixed on Me."

(E)

Whatever the Lord first mentions in brief, He describes the same in detail afterwards:—
(1) In the eighth verse of the third chapter the Lord mentions the performance of the allotted duty in brief while He describes the same in detail from the forty second verse to the forty eighth verse of the eighteenth chapter.
(2) In the thirteenth verse of the fourth chapter the Lord mentions the four social orders (castes) in brief while in the

eighteenth chapter from the forty first verse to the forty fourth verse He describes them in detail.
(3) Whatever the Lord in the twelfth verse of the seventh chapter mentions in brief by the expression "neither do I exist in them, nor do they in Me," He mentions the same in detail in the fourth and the fifth verses of the ninth chapter.

(F)

The Lord first mentions a topic in a particular manner, then He presents it in a different manner:—
(1) The Lord describes the Discipline of Action from the second chapter to the end of the fifth chapter in a particular manner and then in the eighteenth chapter from the fourth verse to the twelfth verse He mentions it in a different manner.
(2) The manner of the description given by the Lord on 'Sāṁkhya Yoga' (Discipline of Knowledge) in the eighteenth chapter from the thirteenth verse to the eighteenth verse is different from that given from the thirteenth to the twenty sixth verses of the fifth chapter and from the nineteenth to the thirty fourth verses of the thirteenth chapter.
(3) The Lord describes the Discipline of Devotion from the seventh chapter to the twelfth chapter and then describes it in a different manner in the eighteenth chapter from the fifty sixth verse to the sixty sixth verse.
(4) The Lord declares that all actions are performed by Nature and its modes (3/27; 5/9; 13/29 etc.). He mentions the same in a different manner from the thirteenth verse to the eighteenth verse of the eighteenth chapter.
(5) The topic of the modes of Nature described from the fifth verse to the eighteenth verse in the fourteenth chapter is described in a different manner from the twentieth to the fortieth verses in the eighteenth chapter.

(G)

Arjuna puts the question attaching importance to activities while the Lord answers attaching importance to sentiments:—

(1) In the fifty fourth verse of the second chapter Arjuna asks questions pertaining to activity– How does a man in perfect tranquillity of mind speak? How does he sit? How does he walk?

The Lord answers the question pertaining to sentiments rather than to activity. He does not say that he speaks loudly or slowly. But He answers that he remains unperturbed in sorrows, does not crave for happiness, is free from attachment, fear and anger and has neither attachment to the good circumstances nor aversion to the evil ones (2/56-57).

Arjuna asks– How does he sit? The Lord does not answer that he sits in the recline posture or straight posture etc. But He answers that he, like a tortoise, which draws in its limbs from all directions, withdraws his senses from sense objects; and having controlled his senses, devotes himself heart and soul to Him (2/58-61).

Arjuna asks–How does he walk? The Lord does not answer that he walks slowly or fast but He answers that he acts, being free from attachment, aversion, desire, egoism, the sense of mine and thirst for enjoyment (2/64-71).

(2) In the thirty sixth verse of the third chapter Arjuna asks "Impelled by what, does a man commit sin unwillingly? The Lord answers that it is desire which impels a man to commit sin (3/37). If a man is free from desire, he can't commit a sin; even though sometimes it appears that he is committing a sin yet he incurs no sin (18/17).

(3) In the twenty first verse of the fourteenth chapter Arjuna asks, "What are the marks fo the man who has transcended the

three modes of Nature?" The Lord does not mention his appearance and complexion etc. He answers that he has neither attachment nor aversion to the activities, born of the three modes of Nature viz. he remains untainted by them. He, like a witness, is not moved by the modes and remains established in the self (14/22-23).

Arjuna asks– What is his conduct? The Lord does not answer that his conduct is good or bad or whether he regards some people as untouchable etc., or regards all the people as equal. The Lord answers that he remains equanimous constantly although his dealings with different persons may be different according to his social order, stage of life and the ordinance of the scriptures (14/24-25).

Arjuna asks– How does a man transcend the three modes of Nature? The Lord does not answer that he should chant the Lord's name or meditate on Him or go to a spiritual guide or go on pilgrimage in order to transcend the modes. He answers, "The man who worships Me with exclusive devotion, transcends the three modes of Nature" (14/26).

It means that the Lord does not attach importance to outward conduct, dress, dealings, way of living and change of the stage of life, but He attaches importance to the sentiment of love (devotion) to Him. If he possesses pure feelings (of love and devotion) etc., he will automatically act according to those feelings. Thus sentiments are more important than activities, because activities can be performed by even a hypocrite.

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83–: THE STYLE OF DESCRIPTION BY THE LORD IN THE GĪTĀ

citrā varṇana śailī tu naṭanāthasya vidyate ।
bhaktau jñānaṁ ca saṁnyāse bhaktiś ca kathitā svayam ॥

Whereever the Lord describes knowledge, He describes

devotion as its fruit; as in the eighteenth chapter from the forty ninth verse to the fifty fifth verse, there is the topic of knowledge but the Lord declares that the fruit of knowledge is that he attains supreme devotion to Him. Similarly when the Lord describes devotion, He mentions knowledge as its fruit, as in the tenth chapter from the eighth to the eleventh verses there is the topic of devotion but the Lord declares that to the dovout devotees who worship Him with devotion, He confers the Yoga of wisdom (knowledge) and dispels the darkness born of ingnorance by the shining light of wisdom.

Where there is the description of the means (virtues) of knowledge, the Lord declares unswerving devotion to Him as one of the means (13/10). Similarly where there is the description of transcending the three modes of Nature, there the Lord declares exclusive (unswerving) devotion as the means to transcend the three modes (14/26); while discussing devotion, He mentions wisdom by which the devotees know Him in reality (10/10).

It means that in knowledge, there is necessity of devotion; while in devotion there is necessity of knowledge. So the striver following the Discipline of Knowledge should not slight devotion, and the striver following the Discipline of Devotion should not slight knowledge. If they do so, they will not be successful in achieving the Supreme Goal. So both of the strivers should have good feelings for each other. In general a striver should have good feelings for every being because every one is a fragment of God. But out of those beings, he should respect specially those, who are engaged in any one of the spiritual disciplines as that of Knowledge or Devotion etc. By doing so, he will attain the Supreme Goal quickly. In the Gita also the Lord without refuting or slighting any doctrine (opinion) has expressed his own views on different topics. (18/26) eyc.)

84–: THE PURPOSE OF 'ANVAYA' – 'VYATIREKA' SENTENCES IN THE GĪTĀ

aṁ vayavyatirekābhyāṁ viṣayastu dṛḍhāyate ।
spaṣṭa rūpeṇa sā 'saili gītāyāṁ dṛśyate prabhaḥ॥

The action which is conducive to the achievement of aim is 'Anvaya'; and the action whose non performance instead of being conducive to the achievement of aim is an obstacle to its achievement is 'Vyatireka'. This method of 'Anvaya' & 'Vyatireka' explains the subject.

The Lord in the Gītā uses such sentences (inference) in order to explain the topic:—

(1) The Lord in the twenty fourth and the twenty fifth verses of the second chapter, says to Arjuna, "The self is eternal, all-pervading and ever lasting etc.; by knowing it as such, you should not grieve;" while in the twenty sixth and the twenty seventh verses He says, "If you conceive that it is not eternal, but it is subject to birth and death, you should not grieve because death is certain for that which is born and birth is certain for that which is dead." It means that it is not proper for a man to grieve from any view point.

(2) In the thirty first verse of the second chapter, the Lord says to Arjuna, "Looking at your own duty, you should not waver; for there is nothing more welcome to a member of the warrior class than a righteous war," while in the thirty third verse He says to him, "If you don't wage this righteous warfare, you will incur sin."

It means that a man instead of renouncing his duty, should perform it scrupulously without any interested motive under

all circumstances, favourable or unfavourable.

(3) In the sixty second and sixty third verses of the second chapter the Lord declares, "A man brooding on the objects of senses with attachment, goes to ruin," while in the sixty fourth and the sixty fifth verses He declares, "A man enjoying the objects of senses, being free from attachment and aversion, becomes tranquil minded viz. becomes established in God."

It means that a striver should renounce attachment and aversion because they are his enemies (3/34).

(4) In the sixty second and the sixty third verses the Lord declares that the man brooding on the sense-objects goes to ruin while in the fortieth verse of the sixth chapter He declares that there is no destruction (ruin) for the doer of good here or hereafter.

It means that inclination to the world leads a man to ruin while inclination to God (following the spiritual path) never leads to ruin.

(5) In the sixty fourth and the sixty fifth verses of the second chapter the Lord declares, "The intellect of the person whose mind and senses are under control, is anchored in equilibrium;" while in the sixty sixth and the sixty seventh verses He declares, "The intellect of the person whose mind and senses are not under control, is carried away by the mind and does not remain steady."

It means that for the striver who follows the Discipline of Action, it is very necessary that he should control his mind and senses.

(6) In the ninth verse of the third chapter the Lord declares, "The actions other than those performed for the sake of sacrifice leads a man to bondage," and in the twenty third verse

of the fourth chapter He declares, "All actions of the man who works for the sake of sacrifice (for the welfare of other) melt away."

It means that a man should perform action for the welfare of others without any interested motive.

(7) In the first half of the thirteenth verse of the third chapter the Lord declares that those who eat the remains of sacrifice are freed from all sins, while in the second half He declares that those who cook food only for themselves (work only for themselves) verily eat sin.

It means that a man should perform his duty without any interested motive because by doing so he attains the Supreme (3/19); while he who works with an interested motive is bound (5/12).

(8) In the twenty first verse of the third chapter the Lord declares that whatever a greatman does is followed by others and people follow the standard he sets up; while in the twenty fifth verse He declares that as the unwise act with attachment to action, so should the wise act without attachment. Thus in the twenty first verse a great (wise) man is an example (model) for common men while in the twenty fifth verse the unwise man is a model for the wise.*

It means that an example (standard) is set up by the wise whether they work as leaders or as followers.

(9) In the twenty second verse of the third chapter the Lord declares, "There is nothing in all the three worlds for Me to do, still I engage in action," while in the twenty third verse He

* The method of the unwise is a model for the wise but the difference is that the former work with attachment while the latter without attachment.

declares, "If I don't do action scrupulously, the people will become lazy by renouncing their duty."

It means that the wise, inspite of having no duty to perform, should perform actions in order to set up example for others, and for the maintenance of the world order, because the Lord Himself performs actions scrupulously to set up standard for others.

(10) In the twenty seventh verse of the third chapter the Lord declares, "All actions are performed by the modes of Nature. But the fool whose mind is deluded by egoism thinks that he is the doer," while in the twenty eighth verse He declares, "The one who is intuitive into the sphere of the modes of Nature, does not think that he is the doer." Thus the deluded, being attached to actions, are bound; while the wise, being free from attachement, are freed from bondage.

It means that a striver following the Discipline of Knowledge should not think that he is the doer. In fact all actions are performed in Nature only; the self (soul) ever remains the non-doer. A man (self) can never be the agent (doer). But the deluded ones consider the self the doer while the wise don't ragard it as the doer.

(11) In the twenty eighth verse of the third chapter the Lord declares the modes as the doer when He declares, "It is the modes (in the form of senses and mind etc.) that move among the modes (objects of perception);" and in the nineteenth verse of the fourteenth chapter He declares, "There is no agent other than the modes."

It means that the agent is only the modes, the self is not the agent; all actions are performed by the modes in the modes, not by the self in the self.

(12) In the thirty first verse of the third chapter the Lord declares, "Those who follow this teaching of Mine, full of faith and free from cavilling, are released from all actions," and in the thirty second verse He declares, "Those who carp at My teaching, and don't follow it, are ruined."

It means that every man should follow the Lord's teaching, without any interested motive, full of faith and free from cavilling.

(13) In the thirty ninth verse of the fourth chapter the Lord declares, "The man who is full of faith gains knowledge" and in the fortieth verse He declares, "The man devoid of faith possesses doubt viz. does not gain knowledge."

It means that God Who is beyond the access of senses and mind etc. can be realized by faith; so a man should be full of faith.

(14) In the fourth verse of the fifth chapter the Lord declares, "Those who think that the path of Knowledge and that of Action lead to divergent results are children (ignorant), not the wise" and in the fifth verse He declares, "Those who see the paths of Knowledge and Action as one (as far as their result goes) really see."

It means that though the Disciplines of Knowledge and Action are two as far as their practice is concerned but their result is the same viz. both of them lead a striver to the Supreme Goal.

(15) In the first half of the twelfth verse of the fifth chapter the Lord declares, "The striver following the Discipline of Action, abandoning the fruit of action, attains ever lasting peace; and in the second half He declares, "The man who works with a selfish motive being attached to the fruit of action, through

desire, is bound viz. follows the cycle of birth and death."

It means that a striver instead of working with an interested motive, should always renounce the fruit of action.

(16) In the twenty ninth verse of the fifth chapter the Lord declares, "Those who know Me as the enjoyer of all actions and the Lord of all the worlds, attain peace," and in the twenty fourth verse of the ninth chapter He declares, "Those who don't know Me as the enjoyer of all actions and the Lord of all the worlds, fall."

It means that God is the enjoyer of all good actions and He is the Lord of the entire world. So a striver, instead of thinking himself the enjoyer of actions and the Lord of objects and persons etc., should think that only God is their enjoyer and Lord.

(17) In the second verse of the sixth chapter the Lord declares, "A man can not become a Yogī (identified with God) without renouncing the thoughts of the world," and in the fourth verse He declares, "He who has renounced all thoughts of the world is said to have attained to Yoga."

It means that a man should renounce the thoughts of the world and should feel happy and satisfied with what God ordains.

(18) In the sixteenth verse of the sixth chapter the Lord declares, "Yoga is neither possible for him who eats too much or sleeps too much nor for him who abstains too much from eating or sleeping," and in the seventeenth verse He declares, "Yoga is accomplished by him who is regulated in diet and sleep."

It means that a striver should be moderate and regulated in diet, sleep and daily routine etc. otherwise he can't attain bliss and God-Realization.

(19) In the first half of the thirty sixth verse of the sixth chapter the Lord declares, "Yoga is hard to attain by the man whose mind is not subdued" and in the second half He declares, "It is easily attained by him whose mind is subdued."

It means that a striver should have his senses and mind under control, he should not be swayed by them.

(20) In the twenty fourth verse of the ninth chapter the Lord declares, "Those who do not know Me in reality, fall," and in the thirty first verse He declares, "My devotee never falls."

It means that if a man, who performs the noblest action with an interested motive, has a disinclination for God, he falls; but even if the vilest sinner takes refuge in God (has an inclination to Him), he does not fall.

(21) In the fifty third verse of the eleventh chapter the Lord declares, "Neither by the study of the Vedas, nor by austerity, nor by charity can I be seen," while in the fifty fourth verse He declares, "Through exclusive devotion I can be seen."

It means that in noble actions such as in the study of the Vedas and in charity etc. there is predominance of activity while in exclusive devotion there is predominance of sentiment (feeling). Activities are limited while the sentiment is limitless. Activities begin and end but the sentiment has neither a beginning nor an end, it is endless. The soul is eternal and so is God. So the sentiment to the eternal is also eternal. Therefore a man can not see Him through activities but he can see Him only through the sentiment (of exclusive devotion). If there is predominance of sentiment in the study of the Vedas, sacrifice and charity etc., those activities change into devotion. God judges a man by his heart rather than by his activities. So

He can be seen through devotion rather than through action.
(22) In the first half of the fifty eighth verse of the eighteenth chapter the Lord declares, "If (according My order) you fix your mind on Me, by My grace you will over come all obstacles," and in the second half He declares, "If, from egoism, you don't listen to Me, you will perish."

It means that inclination to God leads to salvation while disinclination for Him leads to ruin. Therefore a striver instead of depending on egoism, should depend on God only.

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85–: THE PURPOSE OF CONTRADICTORY TERMS IN THE GĪTĀ

vastuto na virodho'sti svālpa buddhayaiva dṛśyate ।
tasmāt padānām tātparyam kathyate ca virodhinām ॥

(1) Any one does not know the soul even on hearing of it (2/29) and scarcely one knows Him in reality (7/3) How?

The answer is that the two topics are different. The former (2/29) is the topic of the Discipline of Knowledge; there a man can't know the self by mere hearing; but can know the self by the self. But the latter (7/3) is the topic of devotion; so by God's grace, a striver can know Him in reality (7/3).
(2) Though birthless, yet I am born; though the Lord of all beings, yet I become their servant; though imperishable, yet I disappear (4/6). How is it possible?

The answer is that it is all His sport. Inspite of taking birth, He remains birthless permanently. He becomes a servant to His devotees, yet He controls them as their Lord. Similarly He

disaappears inspite of being imperishable in order to enhance the devotion of His devotees. So for His sport, there is nothing contradictory or surprising in it.
(3) The Lord declares, "The four social orders were created by Me, yet know Me to be a non-doer (4/13)." How is it possible?

The answer is that the Lord creates the world in order to manage it and to serve His devotees without any interested motive. He manages the creation so that beings may attain salvation by being free from the bondage of actions. He creates the world in order to exchange devotion between Him and His devotees. Therefore He, being the author of the creation, remains a non-doer.
(4) The God-Realized soul does nothing at all, though he remains fully engaged in action (4/20). How?

He, who feels that he lacks something and performs action by depending on the insentient, in order to reap its fruit, performs action, during both its performance and non performance because he has affinity for the insentient. But he who feels that he lacks nothing, has no desire for fruit of action and does not depend on the insentient, does not perform action, during its performance and non performance, because he has not affinity for the insentient.
(5) Having gained knowledge a man attains Supreme Peace (God-Realization) immediately (4/39) and the wise take refuge in God (7/19). If he realizes God, why does he take refuge in Him then?

Strivers are of two kinds– (1) Those who want to know the Supreme because of the mundane sufferings. They having known the reality (Supreme Knowledge) get rid of sufferings and attain supreme peace. (2) Those who besides knowing the

Supreme want to gain His love. Such devotees having realized 'God is all' continue taking refuge in God and go on loving Him. Though both kinds of strivers attain the same Supreme Goal, yet their means (spiritual disciplines) are different.

(6) A man while performing activities such as seeing, hearing and touching etc. believes that he does nothing at all (5/8-9). How?

The Sāṁkhya Yogī holds that it is the senses that are moving among their objects; all actions take place in Nature only; and all actions and objects belong to Nature. In the self there is neither action nor object; the self is beyond Nature, having not the least affinity for it. Thus the self does nothing at all.

(7) God does not receive the virtue or sin of anyone (5/15) and He declares, "Whatever you do, offer it all to Me," it means that He receives all whatever is offered to Him (9/27). How?

There are two different topics. The former deals with common men while the latter is concerned with devotees. Common men hold that they are doers and enjoyers viz. they themselves reap (enjoy) the fruit of their actions; so God does not receive their virtues or sins. But of those devotees who take refuge in God consider Him the enjoyer and the Lord, He receives whatever they offer to Him with devotion. He feels hungry and thirsty because of the devotion of His devotees (9/26). The reason is that He is the enjoyer of their devotion.

(8) When a man has no attachment to actions, he attains to Yoga (union with God); and a man, keenly devoted to his own duty, attains to the highest perfection (18/45). How is it so?

In fact attainment of Yoga and attainment of the highest perfection are one and the same; but attachment to action, and devotion to action (duty) are different. A man gets attached to

actions if he performs them with an interested motive; while he becomes devoted to them if he performs them for the sake of God. The former leads to bondage while the latter to liberation or devotion to God or God-Realization. So a man should be devoted to action but he should not be attached to them.

(9) Some one knows Me in reality (7/3); no one knows Me (7/26). How is it so?

In the third verse of the seventh chapter there is the topic of strivers. Such strivers, who having a disinclination for the world, engage in worshipping God, by His grace know Him. But in the twenty sixth verse of the seventh chapter there is the topic of common people who are devoid of faith and reverence and follow the cycle of birth and death. God knows such people but they being deluded don't know Him. The difference is that in the former verse there is the description of a striver while in the latter one there is description of a deluded man.

(10) Some one, out of those who strive (worship) for perfection, knows Me in reality (7/3); devotees knowing Me the source of all beings, worship Me (9/13). How to worhip without knowing? And how to know without worship?

In the third verse of the seventh chapter there is the topic of knowing God in reality. A striver can not know Him in reality by his power, but he can know Him by His grace only. But in the thirteenth verse of the ninth chapter there is the topic of the belief in the existence of God. So here 'believing' stands for 'knowing.' So devotees worship Him with faith and devotion believing that He is the source of all beings.

(11) Neither do I exist in the entities born of the three modes

of Nature (of goodness, of passion and of ignorance), nor do they exist in Me (7/12); all beings reside in Him and He resides in all beings (8/22). How is it so?

The former declaration has been made from the view point of those strivers who hold that the world has no independent existence besides God. So no entities born of the three modes of Nature have their existence, but God is all (7/12). But the strivers who hold that there is independent existence of the world; from their view point it has been said that all beings reside in Him and He resides in all beings (8/22).

(12) The whole of this creation is deluded by the three fold modes of Nature (7/13); the mode of ignorance deludes all beings (14/8). How is it so?

The mode of goodness is said to be pure and flawless; the mode of passion to be full of passion and attachment while the mode of ignorance full of delusion. When one is distinguished from the other, the mode of ignorance is said to be full of delusion. But in fact all the three delude a man. The mode of goodness deludes by attachment to happiness and knowledge; the mode of passion by attachment to action; while the mode of ignorance deludes in every way (14/6-8). Therefore even he who wants to go to higher regions as that of Brahmā, the creator; is deluded by the three modes.

(13) Those whose wisdom is veiled by illusion, who have embraced the demoniac nature, such evil-doers (sinners) don't take refuge in God (7/15); even the vilest sinner takes refuge in God (9/30). How is it so?

The evil doer (sinner) who goes against the ordinance of the Vedas, the scriptures and God, has a natural disinclination for God. So he doesn't take refuge in God. But he also somehow or

the other, either by a saint's grace or by the influence of the place of pilgrimage or because of the virtuous actions of the past or because of getting entangled in any calamity, can take refuge in God. It means that in general an evil doer (sinner) does not take refuge in God (7/15) but by any particular reason he can take refuge in Him (9/30).

(14) 'God is unthinkable'. But the Lord orders, "Meditate on Him" (8/9). How to meditate on the Unthinkable? If one can meditate on Him, how is He Unthinkable?

Though God is unthinkable, yet He pervades everywhere. So the firm belief that He is unthinkable is meditation on Him. It means that though He is unthinkable, yet a thinker can make Him the goal.

(15) All this universe is pervaded by Me in My unmanifested form; all beings exist in Me, but I don't abide in them; nor do they abide in Me (9/4-5). How is it so?

According to the people who hold that beings have their independent existence, God abides in all beings and all beings abide in God. But for those who hold that there is no independent existence of beings (world), neither God abides in beings nor do they abide in Him but God is all.

(16) I pervade everywhere in My unmanifested form (9/4); I eat a leaf, a flower or a fruit etc. offered by a devotee with devotion (9/26). How does the Unmanifest eat? If He eats, how is He unmanifest?

The earth in its gross form is manifest while in the form of smell, it is unmanifest. Water in the form of rivers, hail, snow or ice etc. is manifest while in the form of atoms (in the sky) is unmanifest. Effulgence is manifest in the sun, the moon and fire while unmanifest in match sticks and firewood. When even the

material objects such as the earth, water and effulgence can be both manifest and unmanifest; there is no wonder that God is both manifest and unmanifest. It means that He pervades everywhere in His unmanifest form but He manifests Himself according to the sentiments of devotees; because it is His rule– Howsoever men seek Me, even so do I approach them (4/11).

(17) God pervades the entire universe (9/4); He is seated in the hearts of all beings (15/15). If He is all pervading, how is He seated in the hearts only?

God pervades everywhere. But a man with a pure heart first realizes Him in the heart and then he realizes Him pervading everywhere. As electric current pervades everywhere in the wire but it does not provide light without a bulb. Similarly God pervades everywhere; but He can't be realized without the heart. So it is said that He is seated in the hearts of all.

(18) I am being and non-being both (9/19); He is said to be neither being nor non-being (13/12). How?

Where there is the description of God's divine manifestations in the form of cause and effect, there He declares that He is all, being and non-being both and there is nothing besides Him. But where there is the description of reality (the Absolute), He is neither being nor non-being; He can't be described in words. It means that the devotee who worships God endowed with attributes, perceives 'God is all;" in His attributeless form He can be called neither being nor non-being; while from the devotion point of view He is being and non-being and also beyond the two (11/37).

(19)My devotee never falls (9/31); you are My devotee (4/3); if you don't listen to My gospel, you will fall (18/58). How is it so?

Though it is not possible that a devotee will not listen to God's gospel or will go against His ordinance; yet if he does not listen to His gospel, it means that he ceases to be a devotee and thus he will fall.

(20) A man again and again should perceive birth, death, old age, sickness and pain (13/8); he who from fear of bodily trouble abandons action, because it is painful, does not reap the fruit of renunciation (18/8). How?

Here there are two different topics. When a man perceives birth, death, old age, sickness and pain in pleasure, this perception leads him to dispassion. He thinks that mundane pleasures result in birth, death, diseases, fear and worries here and evil destiny hereafter. So he becomes dispassionate. But if he perceives pain in the performance of his duty, he falls. Therefore a man should perform his duty scrupulously and enthusiastically without perceiving pain in it. It means that one should not be attached to pleasures and should not renounce his duty.

(21) God is worth knowing (13/12); God is incomprehensible (is not to be known) (13/15). How is it so?

Something can be known either by instruments such as senses, mind and intellect etc. or without them. God can not be known by senses, mind and intellect etc., He can be known only by the self. So He is worth knowing as He can be known by the self and He is incomprehensible because He is not known by senses and mind etc.

(22) God illumines all senses and their objects and He is devoid of senses (13/14). How is it so?

A sense-organ knows its own objects while the mind knows all the five senses, their sense objects and their merits and

demerits etc. viz. the mind illumines the five senses and their objects. Inspite of this knowledge, the mind is devoid of senses. Similarly God illumines the entire universe including senses and their objects, yet He is devoid of senses.

(23) God is free from attachment, yet He sustains all (13/14). How?

Unlike parents who rear and safeguard their children being attached to them, God sustains and safeguards all, remaining unattached. It means that God remains untainted, without attachment to any one.

(24) God inspite of being free from the three modes of Nature, is their enjoyer (13/14). How?

God using the three modes of Nature creates the world. So He is said to be the enjoyer of the three modes. But he is not in the least tainted by anyone of the modes; so He is said to be free from them.

(25) God is farthest and nearest. How?

He is farthest from those who hanker after pleasures and prosperity and have a disinclination for Him. But He is nearest for those who have an inclination to Him; who behold Him everywhere and who have no independent existence of their own besides Him.

(26) God is undivided yet he seems to be divided in beings (13/16). How?

As in ornaments made of gold inspite of their different names, shapes, sizes, weights and prices, there is nothing besides gold, so inspite of manifesting Himself in the form of persons and objects etc. God is one. Similarly as mind assumes the forms of different beings, sentient and insentient, moving and unmoving etc., so is He the same in different

manifestations.

(27) The soul (spirit) seated in Nature becomes the enjoyer (13/21); the soul seated in the body does not become the enjoyer (13/31). How?

In the twenty first verse of the thirteenth chapter there is the description of the man (soul) who is attached to Nature (body)*, so he becomes the enjoyer. But in the thirty first verse there is description of the man (soul) who having renounced attachment to the body, remains established in the self. So he though seated in the body, does not become the enjoyer. It means that in the twenty first verse there is description of the soul which is attached to the body while in the thirty first verse there is description of the soul which has renounced its attachment to the body.

(28) The man (soul) seated in Nature becomes the enjoyer of the modes of Nature (13/21); the man possessed of wisdom remains equanimous in pleasure and pain and also remains established in the self (14/24). How he who is established in Nature, is established in the self? How he who is established in the self, is established in Nature?

In fact the man (soul) is not established in Nature, he is established only in the self. But when he assuming affinity for the body, has the notion of egoism and the sense of 'mine' in the body, he becomes the doer and the enjoyer; feels happy and sad, reaps the fruit of virtuous and evil actions and follows the cycle of birth and death. But when he does not assume that he is established in Nature, he remains naturally established in

* Here Nature stands for the individual body rather than the bodies in general, otherwise there is no question of his (soul's) becoming the enjoyer.

the self and does not become the doer and the enjoyer, does not feel happy and sad, does not reap the fruit of good and evil actions and is liberated from the cycle of birth and death.

(29) The world-tree has its root above (15/1); it has its root below (15/2). So how is the root of this tree above and also below?

The 'root-above' stands for God Who is the base of this tree, while the 'root-below' stands for the feelings of 'I' and 'mine' and also desires from which branches spread which lead a man to higher regions (heaven etc.), middle region (human world) and lower regions (hells etc.). It means that a man has to cut (renounce) the root in the form of the feelings of 'I', 'mine' and desires; and he has to take refuge in the root in the form of God.

(30) He inspite of having slain all beings neither slays nor is bound (18/17) viz. having performed an action, he does not perform it, nor has he to reap its fruit, How?

A man becomes the doer if he has the egoistic notion (I am the doer); and he has to reap the fruit of an action if he has a desire to reap its fruit. But he who is free from the egoistic notion and has not desire for fruit, inspite of performing all actions neither acts nor is tainted (by the fruit of action) (13/31).

(31) The Sāttvika (of the mode of goodness) happiness is like poison at first, but like nectar at the end (18/37); the Rājasika (of the mode of passion) happiness is like nectar at first and like poison at the end. How?

In fact the Sāttvika happiness is not like poison at first. But when a man follows the path of Sāttvika happiness, he has to renounce the Rājasika happiness in the form of pleasures, rest, honour and praise etc.; and also the Tāmasika (of the mode of ignorance) happiness in the form of sleep, indolence, heedlessness and entertainment etc. But when a man starts relishing it, it tastes like nectar.

A man derives pleasures when he enjoys the sense objects, he relishes them. So it appears like nectar at first. But it results in the loss of power, strength and intellect in the body and causes exhaustion and diseases in the body. So it is like poison at the end.

It means that the wise think of the result before performing an action while the ignorant don't think of it. So a striver should think of the result before enjoying the sense objects.

(32) The Supreme Goal, (state) which is attained by renouncing all actions, by leading a self-controlled secluded life and by meditating on God (18/51-54), is also attained by performing actions continually (18/56). How?

In the verses 18/51-54 there is description of Jñāna Yoga (the Discipline of Knowledge) in which practice plays an important role. So the striver following this discipline, by practising it scrupulously attains the Supreme Goal. But in the verse 18/56 there is description of Bhakti Yoga (The Discipline of Devotion) in which dependence on God plays a significant role. Therefore a devotee, depending on God, by God's grace, attains the eternal imperishable state.

* * * *

86—: THE PURPOSE OF EQUIVALENT PHRASES IN THE GĪTĀ

samānāḥ ślokapādā hi gītāyāṁ santi yatra ca ।
tātparyaṁ kathyate teṣāṁ pūrvāpara prasaṅgataḥ ॥

(1) The phrase "between the two armies" (1/21, 24; 2/10) has been used in three different circumstances. The first time Arjuna orders Lord Kṛṣṇa to place his chariot between the two armies (1/21). In this case Arjuna regards himself as the charioteer while he regards Lord Kṛṣṇa as his chariot driver. The second time the Lord places the chariot between the two armies (1/24) and asks Arjuna to behold the Kauravas assembled there. Then an excessive fellow feeling of compassion is aroused in him. The third time the Lòrd placing the chariot between the two armies preaches the gospel of the Gita and Arjuna as a disciple listens to the gospel.

(2) The phrase "evil in the destruction of one's race" (1/38, 39) has been used first for those, who blinded by greed, don't perceive any evil in the destruction of their race; while in 1/39 it has been used for those who see evil in the destruction of their race. Duryodhana and his companions blinded by greed for kingdom see no evil in the destruction of the race while the Pandavas clearly see the evil of the destruction of their race because they are not goaded by greed to gain the kingdom. It means that a man should never be swayed by greed.

(3) The phrase "by which all this is pervaded" (2/17; 8/22; 18/46) has been used first in mentioning the all pervasiveness of the soul (2/17); while the other two times it has been used for the all pervasiveness of God (8/22; 18/46). It means that a striver should hold that the soul (self) pervades every where and God also pervades every where – all objects, persons, incidents, circumstances etc. all the time. By holding this view he attains the Supreme Goal quickly.

(4) The expression "You should not grieve" (2/27, 30) is used first when the Lord exhorts Arjuna not to grieve because death

is certain for that which is born and birth is certain for that which is dead (2/27). The second time He asks him not to grieve because the soul dwelling in the bodies is invulnerable, so it can't be slain (2/30).

(5) 'Determinate intellect' (one pointed determination) (2/41, 44)– He who does not attach importance to the mundane, possesses one pointed intellect (2/41); while he who attaches importance to the mundane (pleasures etc.) has no determinate intellect. It means that intellect of the person who works without any interested motive is one pointed while intellect of the person who works with an interested motive is diverse.

(6) 'His mind is stable' (2/57, 61)– This expression has been used in the fifty seventh verse of the second chapter for the God-Realized soul who has attained perfection through the Discipline of Action, while in the sixty first verse it has been used for the striver following the Discipline of Action. When a striver's mind is stable, he should be thought of like a God-Realized soul. Therefore in the Gītā the God-Realized souls have been called great souls (7/19), and also strivers have been called great souls (9/13).

(7) 'His mind who withdraws his senses from sense–objects is stable' (2/58, 68)– In the fifty eighth verse of the second chapter there is the description of the God-Realized soul who has controlled his senses, by leading a secluded life; so the verb 'withdraw' is used. But in the sixty eighth verse there is mention of control over senses while performing the mundane duties; so the term 'restrain' has been used. It means that a striver should keep his senses under control whether he leads a secluded life or a social life. While leading a secluded life

there should be no mental inclination (of the senses) towards the sense-objects; while in practical life the striver should not be swayed by senses; he should not be attached to pleasures, then and then only his intellect will be determinate.*

(8) 'Should sit devoting heart and soul to Me' (2/61; 6/14)– In 2/61 there is mention of a striver following the Discipline of Action that he should sit for the practice of meditation on God by devoting himself heart and soul to Him. By doing so he attains perfection quickly. Similarly the striver following the Discipline of Meditation should devote himself heart and soul to Him otherwise because of the interested motive he will attain accomplishments (siddhis) rather than salvation or God-Realization.

(9) Without the feeling of 'I' and 'mine' (2/71; 12/13)– This expression has once been used for a Karma Yogī (2/71) and once for a Bhakti Yogī (12/13). A Karma Yogī performs his duty by renouncing desire and attachment; therefore he becomes free from the feeling of 'I' and 'mine'. A Bhakti Yogī surrenders himself totally to God; therefore he becomes free from the feeling of 'I' and 'mine'. Thus both become free from the feeling of 'I' and 'mine'.

(10) 'Men follow My path in all ways' (3/23; 4/11)– If I don't engage in action, all men will follow My path viz. they will not engage in action and will deviate from their duty (3/23). By saying so He mentions the Discipline of Action. Howsoever men seek Me; in the same way I carry out their desires;

* In the twenty sixth verse of the second chapter it is said that some offer hearing and other senses as sacrifice in the fire of self-discipline (restraint) while for those who control their senses during practical life it is said that they offer sound and other sense-objects as sacrifice into the fire of senses.

therefore men follow My path in all ways (4/11). By saying so He mentions the Discipline of Devotion. It means that God is a model in both the Disciplines of Action and Devotion.

(11) 'One's own duty, though devoid of merit, is preferable to the duty of another well performed (3/35; 18/47)– Arjuna thinks that it is better to live on alms in the world (another's duty) than to fight. Therefore the Lord declares that his duty as a member of the warrior class to fight is preferable to the duty of others (3/35); while the second time He declares that one's duty though devoid of merit is preferable to the duty of others (18/47). It means that a person should not renounce his duty by regarding it as devoid of merit; nor should he perform the duty of others regarding it as full of merit. But he should perform his duty enthusiastically and scrupulously according to the available circumstances.

(12) 'Knowing this you will be freed from evil' (4/16; 9/1)– In the sixteenth verse of the fourth chapter there is the topic of the Discipline of Action. The Lord says to Arjuna, "By knowing the reality about actions, you will be freed from its evil effect." In the first verse of the ninth chapter by this expression the Lord mentions the Discipline of Devotion by declaring, "God pervades every where, the world evolves from Him, resides in Him and merges in Him, He is all and there is nothing besides Him. By knowing this knowledge with realization you will be freed from evil (mundane life)." In the sixteenth verse of the fourth chapter there is predominance of action without any interested motive while in the first verse of the ninth chapter there is predominance of beholding God everywhere. By knowing the truth about action and by performing duty without any interested motive, attachment to the insentient is

renounced and the Supreme is realized (4/16). Similarly by knowing the Supreme (God), attachment to the insentient is renounced.

(13) "He who performs action incurs no sin" (4/21; 18/47):— He who performs action by the body alone, incurs no sin (4/21); and he who performs his duty ordained by his own nature, incurs no sin (18/47). It means that a striver attains the Supreme by possessing the determinate intellect (one pointed determination). Attachment to pleasure and prosperity is the only obstacle to this determinate intellect. So the Lord exhorts Arjuna to be aware of attachment to pleasures and he should attend to his bodily needs only (4/21). Similarly when a man hankers after prosperity, he does not see what he should do and what he should not do. So in the forty seventh verse of the eighteenth chapter the Lord exhorts Arjuna to perform his duty by renouncing the actions which ought not to be done. By doing so he will incur no sin.

(14) "Actions don't bind" (4/41; 9/9)— In the forty first verse of the fourth chapter this expression has been used for a Karma Yogī. It means that actions don't bind a Karma Yogī because he is not in the least attached to actions and their fruits. In the ninth verse of the ninth chapter this expression has been used for God. God creates the universe but actions don't bind Him because He has neither the sense of doership nor is attached to fruits of actions (4/13-14).

(15) "He who sees thus, really sees" (5/5; 13/27)— The first time the expression is used for the means (Discipline); while the second time for the end (God). The Supreme state is attained by both the Disciplines of Knowledge and Action. Therefore he who sees thus (the two disciplines as one so far as

their results go) really sees (5/5). He who sees the Supreme Lord pervading equally everywhere, really sees (13/27). It means that all disciplines are the same, no one is either inferior or superior to others; and God pervades equally everywhere. Therefore a striver should hold that every means (discipline) is perfect and the end attained (God) is also perfect.

(16) "Engrossed in the welfare of all beings" (5/25; 12/4)— This expression both the times has been used in the Discipline of Knowledge. But in the twenty fifth verse of the fifth chapter, it is mentioned that a yogī attains Brahman (the Absolute) Who is formless and attributeless, while in the fourth verse of the twelfth chapter the Lord declares that the devotee attains Him Who is endowed with attributes and form. It means that a Sāṁkhya Yogī, whether he wants to attain God with attributes or without attributes, must remain engrossed in the welfare of all beings. By doing so attachment to the materials is renounced. A Sāṁkhya Yogī generally remains indifferent to the world, so he does not quickly attain perfection; but by being engrossed in the welfare of all beings he quickly attains perfection.

(17) 'Constantly applying his mind to Me' (6/15, 28)— This expression in the fifteenth verse of the sixth chapter has been used for meditation on God Who is endowed with attributes and form, while in the twenty eighth verse for God Who is attributeless and formless. In the fifteenth verse it is mentioned that the striver who meditates on God attains peace abiding in Him and culminating in Nirvāṇa (supreme goal); while in the twenty eighth verse it is mentioned that he attains the infinite bliss of oneness with Brahman. It means that a striver whether he worships God with attributes or without attributes attains the same Supreme Goal.

(18) 'Serene in the midst of cold and heat, joy and sorrow (6/7; 12/18)— This expression in the seventh verse of the sixth chapter mentions the marks of the God-Realized soul who attains perfection by the Discipline of Action; while in the eighteenth verse of the twelfth chapter for the God-Realized devotees. Both of them remain serene in the midst of favourable and unfavourable circumstances and joys and sorrows.

(19) 'Serene in honour and dishonour' (6/7; 12/18)— This expression has been used for the God-Realized souls who naturally remain serene in honour and dishonour whether they attain perfection through the Discipline of Action or through that of Devotion. A striver should always be very cautious*; he should remain equanimous in honour and dishonour. It is because of honour and dishonour that even a good striver deviates from his path. Therefore a striver should renounce his attachment to the body because it is attachment to the body by which he can't remain equanimous in honour and dishonour.

(20) 'A clod, a stone and a piece of gold are the same' (6/8; 14/24)— In the eighth verse of the sixth chapter this expression has been used for the soul who has realized God by the Discipline of Action; while in the twenty fourth verse of the fourteenth chapter it has been used for the soul who has realized God by the Discipline of Knowledge. Both of them attain the same Supreme State (5/5).

(21) 'Whatever may be his mode of living' (6/31; 13/23)—

* This expression 'the same in honour and dishonour' has been used for a God-Realized soul who attains perfection by the Discipline of Knowledge (14/25) viz. he naturally remains the same in honour and dishonour.

This expression in the thirty first verse of the sixth chapter has been used for a Bhakti Yogī; while in the twenty third verse of the thirteenth chapter for a Sāṁkhya Yogī. When a devotee accepts God as his, he ever remains in union with Him (6/31). Similarly when a Sāṁkhya Yogī realizes that the body is different from the soul, he is never born again (13/23). It means that whether a striver accepts his affinity for God or renounces his affinity (attachment) for the body, both result in God-Realization.

(22) 'Attains the Supreme State' (6/45; 13/28; 16/22)— He who is engaged in attaining the goal, attains the Supreme State, there is no doubt about it. Even if he takes birth again, finally he will attain the Supreme State (6/45). He who beholds God equally pervading everywhere, all beings, circumstances and all the time, attains the Supreme State (13/28). Out of desire, anger and greed which lead a man to ruin, desire is the root of the other two evils, because anger and greed are born of desire. He who is free from desire attains the Supreme State (16/22). Thus according to the Lord, 'renunciation of desire' and 'beholding God everywhere' are the two means to attain the Supreme State.

(23) "(Am) the glory of the glorious" (7/10; 10/36)— In the tenth verse of the seventh chapter there is description of the glory in the form of reason (cause) which is born of God; while in the thirty sixth verse of the tenth chapter it has been described in the form of effect which is perceived in the world. It means that the glory as the cause has been described so that we may have an eye on God Who is the root of all; and it has been described as effect (in the form of divine manifestation) so that we may behold God whenever we perceive glory.

(24) 'Not knowing My supreme nature' (7/24; 9/11)— This expression in the twenty fourth verse of the seventh chapter has been used for those ignorant people who worship the gods in order to satisfy their desires; and without knowing God's imperishable nature hold the view that He is a common man; while the expression in the eleventh verse of the ninth chapter has been used for those fools who having embraced the demoniac and devilish nature; without knowing God as imperishable and the Supreme Lord of all beings; disregard Him as an ordinary mortal. The former (ignorant) remain indifferent to Him while the latter (fools) disregard Him.

The supreme nature is of two kinds– the first one is that God is imperishable and Supreme while the second one is that He is the Lord and controller of all beings. So the Lord in 7/24 declares that He is imperishable (free from birth and death) and the Supreme and in 9/11 He declares Himself to be the master (Lord) and controller of all. Thus those who don't know His supreme nature are ignorant and foolish.

(25) "Therefore at all times" (8/7, 27)— In the seventh verse of the eighth chapter the Lord exhorts Arjuna to remember Him at all times; because war (duty) can not be waged at all times but He can be remembered it all times. In the twenty seventh verse He exhorts Arjuna to remain equanimous, being free from attachment and aversion in favourable and unfavourable circumstances, at all times. God is equanimous. So worship to equanimous God is also equanimity (Viṣṇu Purāṇa 1/17/90). It means that whether a striver remembers God at all times or he by remaining equanimous worships equanimous God, it is the same.

(26) "With mind and intellect set on Me" (8/7; 12/14)— This

expression in the seventh verse of the eighth chapter has been used for a striver– devotee; while in the fourteenth verse of the twelfth chapter for a God-Realized devotee. A striver-devotee offers his mind and intellect to God; while the mind and intellect of a God-Realized devotee naturally remain offered to Him– this expression has been used twice to show this difference. It means that mind and intellect are the two biggest instruments (means) which a man possesses. So long as they are engaged in the insentient (world), the self with the mind and intellect is bound by the insentient. When the man (self) has an inclination to God, his sense of mine for the insentient (mind and intellect etc.) is renounced and he realizes his union with God.

(27) 'Those who attain My Supreme Abode have no return' (8/21; 15/6)— In the twenty first verse of the eighth chapter the Lord declares that He and His Supreme Abode are one and the same, attaining which there is no return to the mortal world; while in the sixth verse of the fifteenth chapter glorifying His glory He declares that he who having renounced his affinity for the world, takes refuge in Him, attains His Supreme Abode from where there is no return. It means that whether a striver attains Him during his life time or goes to His Abode after death– both are one and the same; because in both cases his affinity for Nature and its evolute, the world is renounced.

(28) 'Behold the wonderful power of My divine yoga' (9/5; 11/8)— There are two meanings of the verb 'Paśya'– to know and to behold. In the fifth verse of the ninth chapter it stands for 'know' viz. 'know that all is the manifestation of God.' But in the eighth verse of the eleventh chapter there is the topic of

beholding the Lord's Cosmic-Form. A man can know with his intellect by the knowledge imparted by the preceptor or saints or God. But His Cosmic-Form can be beheld only if He bestows on him divine vision by His grace. It means that in the fifth verse of the ninth chapter there is the description of the vision of knowledge while in the eighth verse of the eleventh chapter there is description of divine-vision.

(29) 'Worship with their minds fixed on God' (9/14; 12/2)— In the fourteenth verse of the ninth chapter there is description of those devotees who having embraced the divine nature, constantly worship God with their minds fixed on Him; while in the second verse of the twelfth chapter there is the description of those devotees who worship God with their minds fixed on Him by working for His sake and by depending on Him. In the former all activities are spiritual while in the latter there are both mundane and spiritual activities. So there is difference in actions but both the strivers aim at God-Realization. Secondly it means whether a striver realizes his real affinity for God by embracing the divine nature; or he works for His sake, depends on Him, is devoted to Him, is free from attachment and is without malice towards any being (11/55), he constantly worships Him with his mind fixed on Him.

(30) 'Worship endowed with faith' (9/23; 17/1)— In the twenty third verse of the ninth chapter there is description of those devotees who endowed with faith worship other gods. Their method is wrong because they worship other gods with an interested motive by considering their favourite deities different from God and thus follow the cycle of birth and death. But in the first verse of the seventeenth chapter Arjuna asks the

nature of the devotion of those, who disregarding the ordinance of the scriptures, worship gods with faith. The Lord answers that this faith is of three kinds because they disregard the ordinance of the scriptures unknowingly. So those who possess Sāttvika (of the mode of goodness) faith, embrace the divine nature which leads them to salvation.

(31) "Fix your mind on Me, be dovoted to Me, worship Me, bow to Me" (9/34; 18/65)— In the thirty fourth verse of the ninth chapter the Lord, of His own accord, having described the sovereign science, the sovereign secret and the persons who deserve devotion, orders Arjuna to fix his mind on Him....etc. But in the sixty fifth verse of the eighteenth chapter, He having mentioned His secret, more secret and the most secret word orders Arjuna to fix his mind on Him....etc. In 9/34 there is flow of the Lord's grace of His own accord. But Arjuna is proud of his power of spiritual discipline. So the Lord orders him to fix his mind on Him, to be devoted to Him, to worship Him and to bow to Him; by doing so he will attain Him. So here dependence on God is the cause of God-Realization. But in 18/65 only God's grace is the cause of God-Realization. The reason is that the Lord in 18/57 orders Arjuna, "Constantly fix your mind on Me." But Arjuna does not carry out His order. So the Lord tells him that great harm will befall him, if he does not obey Him, by declaring, "If from egoism you don't listen to Me, you will perish (18/58)." Then the Lord asks him to act as he chooses (18/63). These words shock Arjuna. So Arjuna's pride by the Lord's grace perishes. Therefore the Lord orders him, "Fix your mind on Me, be devoted to Me, worship Me, bow to Me. By doing so you will attain Me. This is My pledge to you, for you are dear to Me" (18/65). It means that Arjuna's pride of

of his own efforts (as revealed in 9/34) perishes here (in 18/65).

(32) "Listen to My Supreme word" (10/1, 18/64)— This expression has been used both the times in the topic of devotion. In the first verse of the tenth chapter by using this expression the Lord orders Arjuna to listen to His power, glory and supremacy; while in the sixty fourth verse of the eighteenth chapter, by using this expression, He orders him to take refuge in Him. It means that Arjuna is not convinced with the Lord's Supreme word (in 10/1) which he utters of His own accord. But he is convinced by His word (in 18/64) because Arjuna is specially inclined to Him now.

(33) 'Divine glories of God' (10/16, 19)— In the sixteenth verse of the tenth chapter Arjuna requests Lord Kṛṣṇa to tell him in full His divine glories while in the nineteenth verse the Lord declares that He will tell him His important divine glories (in brief). Arjuna does not know that God's glories are limitless but the Lord knows it. So He says to him that He will tell him in brief His divine glories while he wants to listen to them in full. His glories are divine because they are all His manifestations.

(34) "You are the Supreme Abode of this universe" (11/18, 38)— In the eighteenth verse of the eleventh chapter Arjuna eulogizes the Lord's Cosmic-Form which is not terrific; while in the thirty eighth verse he eulogizes His very terrific Cosmic Form. As a goldsmith has an eye on gold in ornaments made of gold of different shapes, sizes, weights and names, so should a striver behold God in all His forms– mild or terrific or very terrific or as the world.

(35) 'O Abode of the universe, have mercy' (11/25, 45)— In the twenty fifth verse of the eleventh chapter Arjuna is terrified

by seeing very terrific Cosmic-Form of God and he prays to Him to have mercy on him; while in the forty fifth verse Arjuna, being terrified and delighted, prays to God to reveal to him His four armed Form.

(36) 'Renouncing the fruit of all actions' (12/11; 18/2)— In the eleventh verse of the twelfth chapter, while discussing the topic of devotion, the Lord declares that by renouncing the fruit of actions a man attains peace; while in the second verse of the eighteenth chapter the Lord mentions the opinion of other sages who say that renunciation consists in giving up all actions motivated by desire. It means that in the eleventh verse of the twelfth chapter this expression stands for "renunciation of attachment to all actions and their fruit" because it is the Lord's opinion (18/6); while in the second verse of the eighteenth chapter this expression has been used for 'renunciation of desire for fruit of all actions' because it is the opinion of other sages.

(37) 'That devotee of mine is dear to Me' (12/14, 16)— This expression has been used in both the verses for the devotees who have realized God. In the fourteenth verse there is predominance of surrender to God while in the sixteenth verse there is predominance of remaining unconcerned with the world.

(38) 'He who renounces the feeling of doership in all undertakings' (12/16; 14/25)— In the sixteenth verse of the twelfth chapter this expression has been used in the context when the Lord mentions the marks of the God-Realized devotees; while in the twenty fifth verse of the fourteenth chapter this expression has been used in the context when the Lord mentions the marks of those who have trancended the

Gītā (from the first verse of the first chapter to the last verse of the eighteenth chapter or vice versa). In 'Sampuṭa Vallī' recitation of the verse selected as 'Sampuṭa' is recited two times. If the Gītā is recited with 'Sampuṭa' or with 'Sampuṭa Vallī' uncommon power is gained, the gospel of the Gītā is specially reflected upon, the heart is purified, peace is attained and the devotee becomes qualified for God-Realization.

The Gītā is also recited without the recitation of the verse of 'Sampuṭa'. A striver can recite all the eighteen chapter either every day; or nine chapters the first day and the remaining nine chapters the next day; or six chapters each day for three days; or three chapters each day for six days; or two chapters each day for nine days. If he wants to recite the whole Gītā in fifteen days, he should recite one chapter each day from the first date to the eleventh date, on the twelfth date he should recite the twelfth and the thirteenth chapters, on the thirteenth date he should recite the fourteenth and the fifteenth chapters, on the fourteenth date, the sixteenth and the seventeenth chapters and on the fifteenth date, the eighteenth chapter. If there is an increase or decrease of date in the fortnight according to the Hindu calendar, the sixteenth and the seventeenth chapters can be recited for two days or the seventh and the eighth chapters both can be recited in one day only.

If a striver has learnt the whole Gītā by heart, he should recite the first verses of all the eighteen chapters, then the second verses of all the eighteen chapters and then the third verses of all the chapters and so on. Thus he should recite the whole Gītā. Similarly he can recite the last verses of all the chapters beginning from the last chapter to the first chapter and then the last but one verses of all the chapters from the last

chapter to the first chapter. Thus he should recite the whole Gītā from the last chapter to the first chapter.

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98–: THE METHOD OF THE RELIGIOUS PERFORMANCE OF THE VERSES OF THE GĪTĀ WITH A FIXED AIM

ślokā mantra mayā proktāḥ sarve ca siddhi dāyakāḥ ।
abhīṣta kārya siddhayarthaṁ vidhisteṣāṁ nigadyate ॥

The verse of the Gītā which is to be endowed with supernatural power should be used as 'sampuṭa' (Sampuṭe' is the verse which is recited again and again) and then the whole Gītā should be recited. For example if we have to endow the verse 'kārpaṇya doṣo pahata svabhāvaḥ.....śādhi māṁ tvāṁ prapannam' (2/7) with supernatural power, first this verse should be recited and then the first verse of the first chapter is to be recited, again the same verse (2/7) is to be recited and then the second verse of the first chapter is to be recited. Thus before and after every verse of the Gītā, this verse (2/7) should be recited and thus the whole Gītā should be recited. In this way when the whole Gītā is recited with this verse (2/7) as 'Sampuṭa' (recitation of this verse at the beginning and the end of each verse), the verse (sacred text) is endowed with supernatural power.

It is better to use 'Sampuṭavalli' than 'Sampuṭa' in the

recitation of the whole Gītā.* For example if we want the verse "kārpaṇya doṣo pahata svabhāvaḥ....." (2/7) to be endowed with supernatural power, first this verse should be recited twice and then the first verse of the first chapter, "dharma kṣetra kuru kṣetra....." should be recited. Again the verse (2/7) should be recited twice and then the second verse of the first chapter 'dṛṣtvā tu....." should be recited. Thus when the whole Gītā is recited in this way, the verse is endowed with supernatural power.**

In order to achieve the cherished objective, the verse endowed with supernatural power should be recited by standing in the water of the Ganges. If it can't be done in this manner, the seat of the stones of the Ganges should be prepared and over it the woollen cloth should be spread and the verses of the Gītā should be recited by sitting on this cloth. If even this can't be done, the woollen cloth should be spread on the bank of the Ganges where there is sand and then the verses of the Gita should be recited. If the vicinity of the Ganges is not available, the lonely room of the house should be smeared with the mixture of cow-dung, cow-urine and water and the woollen cloth should be spread over it and then verse

* The recitation of the verse once, which is to be endowed with supernatural power, before and after the recitation of every verse is called 'Samputa' while its recitation two times before the recitation of every verse and also after the recitation of every verse is called 'samputavalli'.

** If owing to any factor the sacred text (verse) is not endowed with supernatural power and a man has a keen desire to achieve the cherished objective, he can achieve it by reciting the verse even without endowing it with supernatural power.

should be recited by sitting on this seat of the woollen cloth.

The sacred text (verse) endowed with supernatural power can be utilized for the following purposes—

(1) If a striver wants his problem to be solved or the answer to his question such as whether he should follow the Discipline of Knowledge or of Devotion, he should sit on the seat of the woollen cloth in the lonely room at night by switching off the light. He should burn the incense stick, look at its bright part and meditate on God (Lord Kṛṣṇa) Who is standing and to Whom he as Arjuna is putting the question. By thinking so he should recite the verse "kārpaṇya doṣo pahata svabhāvaḥ.....sādhi māṁ tvāṁ prapannam" (2/7) and also think over its meaning. While reciting the verse, if the striver's mind is absorbed in any one of its feet or in any one of its expressions, he should go on reciting it as 'pṛcchāmi tvāṁ dharma sammuḍha cetāḥ' 'pṛcchāmi tvāṁ dharma sammūḍha cetāḥ' or 'niścitaṁ brūhi tanme' 'niścitaṁ brūhi tanme' or 'śādhi māṁ tvāṁ prapannam' 'śādhi māṁ tvāṁ prapannam' etc. If he feels drowsy while reciting the verse, he should go to bed while reciting it. By doing so God gives him a hint in the dream. If he understands the hint, it is O.K. If he does not understand the hint, he should go on reciting the verse or one of its feet or expressions the next night also as it was done the previous night and should pray to God, "O Lord, write the instruction down so that I may understand it." The Lord writes it down and the striver can read it in the dream. If he is unable to understand what is put down in writing, he should recite the verse in the manner of the previous night and should pray to God to express it in words. By doing so he hears the words in the dream and by hearing them he awakes from sleep.

This process of the recitation of the verse should be followed every night for eleven or twenty one days, till the

guidance is received. The more curious the striver is, the more quickly he receives the guidance.

(2) If he is unable to decide which of the two paths he should follow, he by the above method can recite the verse "vyāmiśreneva vākyena buddhiṁ mohaya śīva me । tadekaṁ vada niścitya yena śreyo'hamāpnuyām ॥" (3/2).

(3) If any one wants a person to be free from the possession of ghosts and evil spirits, he should endow the following verse with supernatural power in the same manner as mentioned above, "sthāne hṛṣṣikeśa tava prakīrtyā.....sarve namasyanti ca siddha saṅghāḥ" (11/36). Then he should recite this verse and should brush the person possessed by the ghost (evil spirit) with the peacock-feather; or while reciting the verse he should hold a 'lota' (a mug of copper or brass) full of pure water in his hand and having recited the verse once, he should blow air from mouth into it and then that water should be drunk by the person possessed by the evil spirit. In either of the above mentioned two ways, the verse can be recited seven times or twenty one times or a hundred and eight times. This verse should also be written on a white sheet of paper or on the leaf of birch tree with the pen of potnegranate, in ink made of eight perfumes and then this paper or leaf should be put into the talisman and be worn with a red thread round the neck by the person possessed by the evil spirit.

(4) He who wants to win the debate or the discussion, should recite the verse 'yatra yogeśvaraḥ kṛṣno.....bhūtir dhruvā nītir matir mama' (18/78).

(5) If any one wants to behold God pervading every where, he should recite either the seventh verse of the seventh chapter or the nineteenth verse of the seventh chapter.

(6) In order to attain devotion, a striver should recite either the thirty fourth verse of the ninth chapter, or the fifty fourth or the fifty fifth verse of the eleventh chapter, or the eighth verse of the twelfth chapter or the sixty sixth verse of the eighteenth chapter.

Thus a person should recite any one verse which seems to suit his purpose. By doing so he will attain his aim. If the verse has been recited by Arjuna, he should pray to God by regarding himself as Arjuna; but if it has been recited by the Lord, he should think that the Lord is preaching the gospel to him. The more faith and belief a striver has in the verses, the quicker his goal is achieved.

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SECOND HALF

-99- Gender lessness of God, Soul and Prakṛti (Nature) in the Gita

īśvaraścaiva jīvātmā tṛtīyā prakṛtistathā ।
ete trayo'pi gītāyāṁ triṣu liṅgeṣu darśitāḥ ।।

From a general view point it seems that God and soul are masculine while Prakṛti is feminine but in fact 'God', 'Soul', a fragment of God and 'Prakṛti', the power of God – all the three are genderless. They are neither masculine nor feminine nor neuter.

So far as the moving and non-moving beings are concerned, they are called masculine or feminine or neuter. But God, Soul and Prakṛti (Nature) are so singluar that they transcend all the

three genders. Therefore in the Gītā all the three genders have been used for them.

(1) For God—

Use of masculine gender:— 'pitā pitāmahaḥ' (9/17); 'bhartā, prabhuḥ' (9/18); 'puruṣaḥ' (11/18); 'ādidevaḥ puruṣaḥ' (11/38); 'īśvaraḥ' (15/17); 'puruṣottamaḥ' (15/18) etc.

Use of feminine gender:— 'anuttamaṁ gatim' (7/18); 'mātā' (9/17); 'gatiḥ' (9/18); as divine glories 'kīrtiḥ, śrīḥ, vāk, smṛti, medhā dhṛtiḥ, kṣmā' (10/34) etc.

Use of neuter gender:— 'brahmaṇi' (5/10); 'bījam' (7/10); 'Śaraṇam, sthānam, bījam, avyayam' (9/18); 'brahma, dhāma, pavitram' (10/12); 'akṣaram' (11/18) etc.

(2) For Soul (Spirit)

Use of masculine gender:— 'ajaḥ, nityaḥ, śāśvataḥ purāṇaḥ' (2/20); 'sarva gataḥ, sthāṇuḥ, acalaḥ, sanātanaḥ' (2/24); 'jīvabhūtaḥ' (15/7) etc.

Use of feminine gender:— 'parāṁ prakṛtim', 'jīva bhūtām' (7/5) etc.

Use of neuter gender:— 'avināśi' (2/17); 'adhyātmam' (7/29; 8/1, 3) etc.

(3) For Prakṛti

Use of masculine gender:— 'kṣaro bhāvaḥ' (8/4); 'puruṣau, kṣaraḥ' (15/16) etc.

Use of feminine gender:— 'prakṛtiḥ' (7/4; 9/10); 'aparām' (7/5); 'prakṛtim' (9/7) etc.

Use of neuter gender:— 'adhibhūtam' (8/1,4); 'avyaktam' (13/5); 'mahadbrahma' (14/3-4) etc.

100– Four Related Factors in the Gītā

viṣayaścādhikarī ca granthasya ca prayojanam |
sambandhaśca caturtho' stītyanubandh catuṣṭayam ||

There are four constituents of a volume – its topic (subject matter), its purpose, its deserving hand and the relationship between the expositor and the topic to be expounded. they are as follows:—

(1) Topic:— All the disciplines of action, of knowledge, of meditation and devotion etc. are there in the Gita.

(2) Purpose:— The purpose of the Gita is to lead a person to the Supreme State, having attained that nothing remains to be done, to be known and to be gained.

(3) Deserving hand:— Every one who wants to attain the Supreme State is deserving to study the Gita without any distinction of caste, creed, colour, country, social order, stage of life, age and circumstances etc.

(4) Relationship:— The topic explained in the Gītā is how to attain to the Supreme State and the Gītā itself is the exposition as it explains the methods how to attain that state.

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101– Ṣad liṅga (Six Parts) of the Gītā

upkramopa saṁhārā va bhyāso' pūrvatā phalam |
artha vādo papattī ca liṅgaṁ tāt parya nirṇaye ||

The subject matter of a volume is judged by its six parts. They are:— Introduction–conclusion, the subjet matter

discussed, singularity, result, the object of praise and reasoning (proof).

(1) Introduction–conclusion:— The Gītā begins with surrender and ends with surrender. At the beginning of the Gītā Arjuna surrenders himself to God when he says, "Do instruct me who have taken refuge in you" (2/7) and while concluding the gospel the Lord Himself orders Arjuna to take refuge in Him alone (18/66).

(2) Subject matter:— The topic of surrender (refuge) has been discussed time and again in the Gītā; as 'Having controlled all the senses, one should sit for meditation devoting one self heart and soul to Me' (2/61); 'The mind throughly brought under control and fixed on Me, the yogī should sit absorbed in Me' (6/14); 'With the mind attached to Me' (7/1) 'Whosoever always and constantly thinks of Me with undivided mind' (8/14); 'They constantly worship Me alone, thinking of no other' (9/22); "Fix your mind on Me, be devoted to Me" (9/34); "He works for My sake, depends on Me and is devoted to Me" (11/55); "Fix your mind on Me and establish your reason in Me alone" (12/8); "Be intent on performing action for My sake" (12/10); "He constantly worships Me with an exclusive devotion" (14/26) etc.

(3) Singularity:— Lord Kṛṣṇa has diusclosed His uncommon secret about surrender to Arjuna. When a devotee surrenders himself to God, He shoulders the full responsibility to lead him to the Supreme. He declares, "I provide gain and security' (9/22); "I confer the yoga of discrimination by which they attain Me" (10/10); "I dispel the darkness born of ignorance by the luminous lamp of wisdom" (10/11); "I am easily attainable to him" (8/14); 'I deliver him from the ocean of the mortal world" (12/7) etc.

(4) Result:— According to the Lord the result of taking refuge in Him is that the devotee attains Him. He declares, "Having known Me as the Lord of sacrifices and austerities and th supreme Lord of all the worlds, My devotee attains peace" (5/29); "He who works for My sake comes to Me" (11/55); "You will attain perfection viz Me by performing actions for My sake" (12/10); "Being free from the bondage of actions, you shall attain Me" (9/28); "Those who are born of the womb of sin by taking refuge in Me attain the Supreme Goal" (9/32); "My devotees by taking refuge in Me attain the eternal, imperishable Abode by My grae" (18/56); "Seek refuge in Me alone, I shall liberate you from all sins" (18/66) etc.

(5) The object of praise:— In the Gītā the Lord has praised His devotees who have taken refuge in Him. He declares, "He who devoutly worships Me is considered by Me to be the most devout of all yogis" (6/47); "The devotee endowed with supreme faith is the best yogī" (12/2); "Those devotees who are endowed with faith and are solely deovted to Me are extremely dear to Me" (12/20) and 'He who knows Me the Supreme Person, knows all' (15/19) etc.

(6) Reasoning:— The Lord has given several reasons why a devotee should take refuge in Him. He declares, "Fixing your mind on Me, you will by My grace, overcome all obstacles; but if out of pride you will not listen to Me, you will perish" (18/58); "All worlds including that of the world of Brahmā are subject to return; but on attaining Me there is no rebirth" (8/16); "The worshippers of the gods attain the gods; where as My devotees attain Me alone" (7/23) etc.

The above mentioned six points prove that a devotee who takes refuge in God gains both in mundane and spiritual spheres while he who does not seek refuge in Hm remains at a loss in both the spheres.

102– Poetic Characteristics in the Gītā

sṛṣṭau yāvanti kāvyāni gītā sarvottamā tataḥ ।
kāvyebhya eihiko lābho gītā sarvatra lābhadā ।।

(A)

The Gītā is a philosophical volume rather than a poetic one. Its purpose is to conduce beings to God Realization; therefore it need not contain poetic characteristics. Yet poetic characteristics have been included in it. They are six in number—

Kāvyaṁ yaśase' rathakṛte vyavahāra vide śivetarakṣataye ।
sadyaḥ paranirvṛttaye kāntā sammita yopadeśayuje ।।

It means that the purpose of a poetic composition is to earn a reputation, to earn money, to learn the art of wordly dealings, to be free from sorrows, to attain Supreme Peace quickly and to preach the gospel in a loving manner.

A poetic composition and its teaching and study provide reputation in the world while the followers of the gospel of the Gītā win reputation in the world – 'The sages call him wise' (4/19) and honour in the court of God as He declares— 'The man of wisdom is verily My ownself' (7/18); 'That devotee is dear to Me' (12/14, 16); 'He is dear to Me' (12/15); "He full of devotion to Me, is dear to Me, (12/17); "The man full of devotion is dear to Me' (12/19); ,He knows all' (15/19). Such a person becomes a yogī, a devotee and transcends the modes of Nature. He attains God-Realization himself and also conduces others to God-Realization if they follow his advice-'others also by hearing from others transcend death' (13/25). Thus he becomes the best and the most pious.

The poetic composition helps a poet in earning his livelihood but it does not wipe out his desires and ambitons. A man is never satisfied even when he has an abondance of riches. But by translating the gospel of the Gītā into practice he he gains riches in the form of contentment – 'He is contented with whatever is got unsought' (4/22); 'That striver is ever contented' (12/14); 'He is content with anyting' (12/19). The hopes, ambitions and desires of such a striver are rooted out for ever as the Lord declares, 'He gives up all desires and longings' (2/71) and he never lacks anything.

A poetic composition is useful as it teaches us worldly dealings. But in dealings evils such as selfishness, partiality, desire, anger, delusion , envy etc. are the stumbling blocks to real progress. But by following the gospel of the Gītā these evils are rooted out and a man's life becomes totally pure. Then he is fair, honest and flawless in his dealings. He becomes equanimous and beholds God pervading everywhere in all beings and objects. So he becomes same sighted (5/18) though he observes due distinction in his dealings with them. Such a person's dealings are naturally for the welfare of all beings (5/25; 12/4). Thus a man's life becomes purer by following the gospel of the Gītā than by poetic composition.

The poetry is composed to destroy sorrows and to gain joys. But the poetic composition and its study neither destroy sorrows nor provide everlasting joy. However eulogy or prayer to the Favourite-Deity provides immediate peace and cures diseases etc. though it does not provide eternal supreme bliss which is totally free from all sorrows. But the follower of the Gītā becomes totally free from all sorrows and he enjoys supreme and eternal bliss (5/21), (6/21), (6/28). The study of the Gītā

and meditation on it provide peace and remove turmoils and doubts. The Lord regards Himself to be worshipped by the sacrifice of wisdom when a man studies the Gītā (18/70). The man who merely listens to it gets rid of all sins and attains the supreme abode of God (18/71).

In poetry preaching is imparted by love. Though the Gītā is a 'Prabhu sammita vākya' * (sentence as uttered by the Lord), yet the gospel of the Gītā has been preached to Arjuna in a very loving manner. For example when being confounded Arjuna asks Lord Kṛṣṇa whether a striver strayed from the path of God-Realization at the time of death does not perish like a rent cloud, (6/37-38), He very lovingly answers— 'O dear one, one who strives for self-redemption i.e. God-Realization never meets with evil destiny' (6/40). He further declares, "Even the seeker of yoga transcends the fruit of action performed with some motive as laid down in the Vedas" (6/44). It means that a striver deviated from the path of God-Realization can not meet with an evil destiny. While concluding the gospel the Lord declares, "Fix your mind on Me, be devoted to Me, worship Me and bow to

* A sentence or an expression is of three kinds– 'Prabhusammta' (as uttered by God), 'mitra sammita' (as uttered by friend) and 'kāntā sammita' (as uttered by wife). The Vedas are 'Prabhu sammita' as they mention prescription and prohibition. So they are to be followed without any reasoning. So they are to be followed without any rasoning. The Gita like the Vedas is also 'Parabhu sammita,. The Purāṇas (historical records), Histories and the Jurisprudence etc are 'mitra sammita' because they explain just like friends while likerature and poetry are 'kāntā sammita' as they explain just like a wife in a loving manner.

Me; so shall you without doubt reach Me. This I truly promise to you; for you are dear to Me" (18/65). "Surrendering all dutites to Me seek refuge in Me alone. I shall liberate you from all sins; grieve not" (18/66).

It means that poetry provides mundane gain which is transitory while the study of the Gītā, listening to it and mediatation on it provide eternal gain, having obtained which nothing remains to be done, to be knwn and to be received. This is that state of bliss having ghained which a man does not reckon any aothert gain greater than that (6/22).

The Gītā is the best of all the poetic compositions and works of literature of the world because people of all religions, languages and countries are enamoured of it and derive spiritual gain from it. It contains divine words emanating from the holy lips of God. Till today no other book has as many commentaries as the Gita. Therefore it is most honourable.

The study of the poetic composition which depicts the character sketch of the Lord leads to God-Realization because there is the description of His glories; while any other poetic compositions can provide only immediate pleasure because they are mundane. Thus the gain derived out of them is limited.

(B)

In the poetic compostion Anvaya (logical relation) is said to be of four kinds:— yugma, viśeṣaka, kalāpa and kulaka–

dvābhyāṁ yugmamiti proktaṁ tribhiḥ ślokair viśeṣakam ।
caturbhaiḥ kalāpaṁ jñeyaṁ tadūrdhvaṁ kulakaṁ smṛtam ॥

When there is 'anvaya' (logical relationship) of two verses together, that is called 'yugma-; when it is of three verses it is

called 'Viśeṣaka', while that of four verses is called 'Kalāpa' and more than four verses is called 'Kulaka'. In the Gītā all the four have been used–

'Yugma' anvaya has been used in the thrity fourth thirty fifith verses of the first chapter, sixty second-sixty third verses of the second chapter, fourteenth–fifteenth and forty second– forty third verses of the third chapter, eighth–ninth verses of the fifth chapter, twefth-thirteenth verses of the eighth chapter, fourth-fifth verses of the ninth chapter, fourth-fifth verses and twelfth-thirteenth verses of the tenth chapter, forty first-forty second verses of the eleventh chapter, eighteenth-nineteenth verses of the twelfth chapter, twenty fourth-twenty fifth verses of the fourteenth chapter and so on.

'Viśeṣaka' anvaya has been used in the first chapter from the sixth verse to the eighth one, in the second chapter from the forty second to the forty fourth verses, in the sixteenth chapter from the first to the third verses and in the eighteenth chapter from the fifty one to the fifty third verses.

'Kalāpa' anvaya has been used from the twentieth vese to the twenty third verse of the sixth chapter and from the forty second to forty fifth verses of the eighteenth chapter.

'Kulaka' anyaya has been used in the fourth chapter from the twenty fourth to the thirtieth verses and in the thirteenth chapter form the seventh to the eleventh verses.

• • • •

103– Alaṁkāra (Figures of Speech) in the Gītā

alaṁkāra viśiṣ tasya śobhā granthasya vardhate ।
bhāva jñānāt mikā gītā' laṁ kārā yatra kutracit ।।

Alaṁkāra is something which is used to add beauty. This beauty is added through words and through their meanings. The former is called 'Śabdā laṁkāra' (ornamentation depending on words) while the latter is called 'arthā laṁkāra' (ornamentaton depending on meanings). The example of the former is -'tatrā paśyat sthitān parthaḥa pitṛnatha pitā mahān' (1/26). In this sentence beauty has been added by the use of consonant 'p' while the example of the latter is vāyur nāvam ivāmbhasi' (2/67) where beauty has been added by the meaning.

The kinds of the former are 'anuprāsa' (alliteration) and 'yamaka' etc. while the kinds of the latter are 'upamā' (simpile) and 'rūpaka' (metaphor) etc.

(1) anuprāsa (alliteration):— Where there is the same consonant sound repeated inspite of the difference in vowel sounds, there is 'anuprāsa'. In the eighth-ninth verses of the fifth chapter in paśyan śṛṇvan spṛśañ jighran' etc. there is the repeated use of 'n' consonant. Similarly in the seventeenth verse of the fifth chapter in 'tadbuddhayas tadātmāñaḥ' etc. there is the same 't' sound repeated.

(2) yamaka:— Where the same word is used several times having different meanings, there is 'yamaka' In the twentieth verse of the eighth chapter in the expression 'bhāvo' nyo' vyakto' vyaktāt sanātanaḥ' the word 'avyakta' has been used twice, the first denotes God while the second denotes Brahmā, the creator.

(3) upamā (Simile):— That which is compared is 'upmeya' and that with which something is compared 'upmāna'. When 'upmeya' is stated to be like 'upamān. There is 'upmāna'. In the nineteenth verse of the sixth chapter the mind has been compared with a lamp.

(4) rūpaka (metaphor):— When 'upmeya' is described as 'upmāna', there is 'rūpaka'. In the first verse of the fifteenth chapter the world (creation) has been called the Peepul tree.

(5) dṛṣṭānta' (illustration):— When some example is given which helps to make the subject matter clear, there is 'dṛṣṭānta'. In the sixth verse of the ninth chapter the Lord has explained that all beings rest in him by giving the example of all pervading air which nests in ether.

(6) sambhāvanā:— Where there is an argument such as if it is not done, it will happen there is 'sambhāvanā'. In the fifity eighth verse of the eighteenth chapter Lord Kṛṣṇ asays to Arjuna, 'If out of pride you will not listen to Me, you will perish."

(7) ananvaya:— Where 'upmeya' and 'upmāna' are one viz there is no other 'upmāna' to compare the 'upmeya' with, there is 'anavaya'. In the thrity ninth verse of the sixth chapter Arjuna says to Lord Kṛṣṇa that there is none other than Himself Who can destroy that doubt.

(8) utprekṣā:— In it a thing is imagined to be as it really is not. In the twelfth verse of the eleventh chapter the splendor of the cosmic form of the Lord has been compared with the effulgence of a thousand suns though there is no effulgence of a thusand suns.

(9) viṣāda:— When something happens contrary to what is expectedd there is 'viṣāda' alaṁkāra. Arjuna came to the battle field full of valour and zeal but out of delusion, overwhelmed with sorrow, abandoning his bow and arrows sat on the seat in the chariot.

(10) Kāraṇa mālā:— Where there is one reason for one thing (result) and there is a series of reasons and results, there is

kāraṇa mālā alaṁkāra. In the sixty two and sixty three verses of the second chapter from brooding on the sense-objects to the complete ruin one reason has been given for one result and there is a series of reasons & results. The same kind of description is there from the fortieth verse to the forty fourth verse of the first chapter.

(11) virodhā bhāsa:— Where there seems to be contradiction but actually there is no contradiction there is 'virodhābhāsa' alaṁkāra. In the twentieth verse of the eighth chapter in the expresssion 'naśyatsu na vinaśyati' (which does not perish when all beings perish) the term 'naśyatsu na vinaśyati' (which does not perish when all beings perish) the term 'naśyatsu' has been used for bodies (of beings) which perish while the expression 'na vinaśyati' denotes God Who does not perish. The same point has been given in the twenty seventh verse of the thirteenth chapter by the expression 'vinaśyatsv avinaśyantaṁ.'

(12) dīpaka:— When in several verbs the same case is used, there is 'dīpaka' alaṁkāra. In the twenty ninth verse of the second chapter in the verbs 'paśyati' 'vadati' and 'Śṛṇoti' only one case 'enam' has been used.

(13) ullekha:— When the same topic or point is described in several ways, there is 'ullekha' alaṁkāra. In the twenty fourth verse of the second chapter the same 'dehī (self) has been described as uncleavable, invombustible, impervious to water and undriable.

(14) Sāra:— Where one thing is said to be superior to the other, one by one, there is 'sāra alaṁkāra'. In the twelfth chapter in the twelfth verse knowledge is said to be superior to practice, meditation on God is superior to knowledge and renunciation of the fruit of action is superior to meditation.

104– Powers of Expression in the Gītā

abhidhā lakṣaṇā cānyā tātparyā vyañjanā tathā ।
gauṇa rūpeṇa gītāyām prāp yante yatra kutracit ।।

A word and its meaning are closely related. Ideas are expressed by words and he who knows the meaining of words can understand the words and their ideas. There are four powers of expression to make the meaning of a word clear. They are abhidhā' (denotation), 'lakṣaṇā (metonymy or figurative sense of a word), 'vyañjanā' (suggested meaning) and 'tātparyā' (import or purpose). In the Gītā the power of denotation is seen everywhere but other three powers are also seen here and there. So here is a brief description of those four powers of expression.

(1) abhidhā (denotation):— In it a word gives the direct meaning viz.the word denotes the objects or person etc. The Lord declares, "This body is spoken of as Kṣetra (field)' (13/1). So here in the word 'Kṣetra' there is the use of 'abhidhā'.

(2) lakṣaṇā (metonymy or the figurative sense of a word):— This power explains the meaning of a word or sentence which is not explained by 'abhidhā'. It explains what the orator wants to express. For example Arjuna says, "prāṇāṁs tyaktvā dhanāni ca' (1/33). If the direct meaning is taken into considereation, it means that they are standing having abandoned their lives. But it is impossible to remains standing by giving up one's life. Here it means that they are standing by staking ther lives. Similar is the case in the expressin 'madarthe tyakta jīvitāḥ' (who have given up their lives for my saeke).

(3) vyañjanā (Suggested meaning):— Where the meaning of a word or an expression is not explained by 'abhidhā' or 'lakṣaṇā', it is revealed by the taun ting language, there the vyañjanā power is use. For example the Lord in 3/16 declares," He who does not follow the wheel of creation (i.e. deos not perform his duty), , sinful and sensual, lives in vain". Here 'lives in vain' suggests that it is good if he dies.

(4) tāt paryā (Purpose):— This power of expression is used to express the purpose of the orator according to the context or occasion when the remaining three powers don't work. The Lord while giving the description of the real and the unreal from the eleventh to the thirtieth verses of the second chapter aims at removing Arjuna's grief. Similarly when He declares that Supreme Brahman is neither 'Sat' (being) nor 'Asat' (non-being) (13/12). He means to say taht He is beyond the keen of senses and mind etc.

* * *

Some aspects of grammar related to the Gītā

Śabdaśāstrena gītāyā rahasyaṁ prakatīkṛtam ।
Tasmātkecitprayogā hi bodhārthaṁ likhitā iha ।।

Śrīmadbhagavad Gītā is in Saṁskṛta only. Therefore to understand Gītā in depth it is essential to have knowledge of grammar. Those verses which are difficult to understand are being made to be understood with the help of grammar.

Uktānuktatayā dvedhā Kārakāṇtisar ।
Uktē tu prathamāya syādanukte tu yathākramam ।।

By virtue of being said (ukta) or unsaid (anukta) the Kārakas (cases) become six in number. In the case of being said, by the application of the sutra "Prāti-adikarthaliṅgapar

imāṇavachnamātre Prathamā" (Pāṇini 2-3-46). Only the first case termination is applicable to the noun in its uninflected state (Prātipadikārtha) and in case of being unsaid 2nd, 3rd and subsquent case terminations (affix) are applicable. As for example "Mayā Grāmaḥ gamyate". In this sentence lakār is used in three object of the action (Karma), therefore the object of action is said and so in gramaḥ, taking the uninflected state first case-termination has taken place and in the subject being unsaid i.e. nor being said by the lakār, by the formula Kartṛikaraṇayostṛitīyā (Pāṇini 2-3-18) third case termination has taken place.

In those roots where result and action rest in different seats they are called transitive verbs as for example 'Devadattaḥ odanaṁ Pachati'. In this the root 'Pach', the cooking of rice and result of getting cooked remained in the rice the action cooking business remained in Devadattā.

In those roots, where the result and action rest in the same seat they are called intransitive verbs. As for example 'Puruṣaḥ śete.' In this sentence the result of root 'Śīṅ' which is sleeping and action of lying down etc. remained in the subject only.

By sūtra 'Laḥ Karmaṇi cā bhāve cā Karmakebhyaḥ (Pāṇini ch 3-4-69)-Laṭ, Liṭ (Present tense, past tense) etc. all Lakāras are applied in subject and object for transitive verbs; as for example "Mayā Gītā paṭhyate." Here from the root "Paṭha" in present tense Laṭ Lakāra is applied in the object. The object being said (Ukta) there is aplied first case termination. In Gītā according to the object the root 'Paṭhyate' is singular number. This sentense is known as (Karmavāchya) passive voice. In Gītā also 'dhūmenāvriyate vahnir yathā darśo malena ca 1 Yatholbenāvṛto garbhaḥ.....(3/38) 'Yat sānkhyaiḥ prāpyate

sthānam' (5/5) etc. have found their uses. The method of 'Karmavāchya' (passive voice) is this that the agent or subject has third case termination and object the first case termination and also the verb follows the object.

In the case of transitive verbs where 'Lakār' is used in the subject, the first case termination is applicable to the subject because the subject is said (Ukta) and object being unsaid (anukta) the second case termination is applied to it by the Sūtra 'Karmaṇi' dvitīyā" (2-3-2) and the verb follows the subject. This type of sentence is said to be 'Kartṛvācya' or (active voice). The example for it is 'Ahaṁ Gītāṁ Paṭhāmi'. In Gītā also 'Saṁkhyayogou Pṛthagbālāḥ pravadanti na paṇḍitāḥ (5/4) 'Na māṁ karmāṇi limpanti' (4/14) etc. have been used.

'Lakāras like 'Laṭ, liṭ etc. are applied intransitive verbs conveying the abstract notion of a verb that is impersonal passive or neuter verb (Bhāva) and also in the subject agent as for example 'Mayā bhuyate.' Here Lakār is used in the neuter verb and so the verb has the first person singular number only-and subject being unsaid it has the third case termination. This sentence is known as 'Bhāvavāchya' or impersonal passive voice. Whereas in case of intransitive verbs the Lakār is used in the subject, being said has the first case termination and verb follows the subject. This type of sentence is known as the 'Kartṛvāchya' or active voice for example, Ahaṁ Bhavāmi'.

By the sūtra 'Tayoreva Kṛtyakta Khalarthāḥ' (3-4-70) suffix Kṛtya 'Kta' and Khal are used only in the abstact notion of a verb and also in the object. The suffix 'Kṛtya' is used in the sense of "ought to be done" fit for doing, can be done etc. as for example 'Mayā Hariḥ sevanīyaḥ (Harī should be served by me). The suffix 'kta' is used in the sense of past tense as for

example "Mayā Hariḥ Sevitaḥ (I served Harī). The suffix 'Khal' is used in the sense of easiness and difficulties as for example-'Bhavatā Kaṭaḥ duṣkaraḥ (The mat is difficult to be made by you).

The suffix 'Kṛtya'- In the sense of sacred precept or rule that is 'ought to be done' 'fit for doing' 'can be done' etc. by the sūtra 'Tavyattavyānīyaraḥ (3-1-96) 'aco yat' (3-1-97) etc. Tavya 'Aniyar' 'yat and the like suffixes are used for example in object' 'Tvyayā Sevitavyaḥ', 'sevyo Hariḥ Sadā". In the abstract sense of verb 'Edhitavyaṁ, 'Edhanīyaṁ tvayā'. In Gītā also the example for the suffixes have appeared like these-" Khatham na jñeyamasmabhiḥ (1/39) 'Jñeyaḥ sa nitya saṁnyāsī" (5/3) 'Sādhureva sa mantavyaḥ(9/30). "Yajña dānatapaḥ Karma na tyājyaṁ kāryameva tat (18/5) 'Etānyapi tu Karmāṇi saṅgaṁ tyaktvā phalāni ca kartavyāni (18/6) etc. In the use of these Kṛtya suffixes by the sūtra 'kṛtyānāṁ Kartari Vā (2-3-71). In the subject third case termination and six case termination both are used. 'Kathaṁ na jñeyamasmābhiḥ– In this In "Asmābhiḥ (Subject) third case termination has been used and in "Na me Pārthāsti Kartavyaṁ, nānvāptamavāptavyaṁ (3/22), "Tvamasya pujyaḥ (11-45) na 'me' 'asya' (subject) sixth case termination has been used the suffix kta– In the sense of past tense by sūtras 'Kta ktvatu Niṣṭha (1-1-26) and 'Niṣṭhā' (3-2-102), Kta and Ktavatu these two suffixes 'Kta' is used in the abstract notion and in the object while the suffix 'Ktavatu' is used in the subject. Although 'Kta' and 'Ktavatu' these suffixes of 'Kṛdanta' by the sūtra 'Kartṛkarmaṇoḥ kṛti" (2-3-65) should effect the application of the sixth case termination in the subject but that is for negation (niṣedh) by the sutra 'Na Lokāvyaniṣṭhā Khalarthtṛnām" (2-3-69).

In combination of these suffixes the third case termination is applicable (in the subject). As for example Snātaṁ Mayā,' Stutaḥ Viṣṇuḥ tvayā with combination of 'Kta' suffix subject is unsaid, therefore by sūtra 'Kartṛkarana-yostṛtīyā (2-3-18) third case termination is used "Viśvaṁ kṛtavān Viṣṇuḥ." with combination of ktavatu suffix the subject is said, therefore by sutra Prātipadikārtha (2-3-46). The first case termination is applicable. In Gītā also the suffixes have been used in Ubhayoyapi dṛṣṭontas tvanayostatvadarśibhi, Yen Sarva midam tatam. Tenedmāvṛtam (3/38).

- Tenedamavrtam (3/38)
- Āvṛtam Jañāmetena (3/39),
- Sa evāyaṁ Mayā te dya Yogaḥ Proktaḥ Purātanaḥ (4/3)
- Cāturvarnyam Mayā sṛṣṭam (4/13),
- Evaṁ Jñātvā kṛtaṁ karma purvairapi Mumukṣubhiḥ (4/15),
- Prokto vibhutervistaro Mayā (10/40) etc. suffix 'Kta' and in its combination third case termination in the subject have been used, and also in the Gītā.
- Sudurdarśamidaṁ Rupaṁ Dṛṣṭāvānasi Yanmama (11/52),
- Dṛṣṭvānasi Mām Yathā (11/53)
- Proktavāmahama Vyayaṁ (4/1),
- Śrutavān (18/75) etc.

suffix Ktavatu and in its combination first case termination in subject have been used.'

The abovesaid 'suffix 'Kta' is used in the abstract sense as well as in object but this can be used in subject, Present and distinguished neuter abstract notion of a verb, As for example by the sūtra' Gatyarthākarmaka śliṣaśīṅ sthā savasajanaruhajīryatibhya-śca' -Pāṇi ch. 3-4-72) the roots denoting going, reaching and obtaining in the intransitive and

the like forms, with the combination of subject beget 'Kta' suffix. The exampls are Sa Gangām Gataḥ, Sa Mokṣaṁ Prāptaḥ, 'Sa Nivrittaḥ' etc. This 'Kta' suffix of kṛdnata when applied in subject makes the subject said and hence there is used in the first case termination in it. In Gītā too these uses have appeared as for example– 'Nāpnuvanti Mahātmānaḥ Saṁsiddhiṁ Paraṁām Gatāḥ'(8/15), 'Idānīmasmi Samvrittaḥ Sacetāḥ Prakṛtiṁ Gataḥ (11/51), 'Sthitosmi (18/73) etc.

Matibuddhipujārthebhyaca (Pāṇi ch 3/2/88)- by this sūtra from the roots meaning understanding, intellect and worship is present tense suffix 'Kta' is used and with the combination of this suffix 'Kta' by sūtra" Ktasya ca Vartamāne" (Pāṇi ch.2-3-67) The sixth case termination is applied in the subject as for example 'Rajñāṁ Mataḥ Iṣṭaḥ,' Budhaḥ, Viditaḥ, Pūjitaḥ, Arcitaḥ. In Geeta also in uses like "Sa Me Yuktatamo Mataḥ, (6/47), 'Te me Yuktatamā Mathāḥ (12/2), 'Etad Jñānaṁ matam mama (13/2) Kartavyā niti me Pārtha Niścitaṁ (18/6) etc. by the above sutra suffix 'Kta' and in 'Me' Mama' sixth case termination in subject have been used.

Suffix 'Kta' in the abstract notion of a verb by sūtra "Napunsake Bhāve Ktaḥ" (Pāṇi. ch. 3-3-114) in distinguished nenterness and abstract notion from roots suffix 'Kta' is used and by virtue of remaining desire of speech in subject by sūtra "Ṣaṣṭhi śeṣe" (2/3/50) sixth case termination is used in subject, for example "Tasya Hasitam" (His Laughing)" 'Tasya Śayitam" (His Sleeping) etc. In Geeta also are uses, "Naiva Tasya Kṛtenārtho Nākṛteneḥ Kaścana (3/18) etc. have appeared.

SUFFIX KHALARTHA:— Īṣadduḥasuṣu Kṛcchtrākrachārthe ṣu Khal" (Pāṇi Ch. 3.3.126)– by this sūtra in the sense of difficult and easy in abstract notion of object Suffix 'Khal' is used, as for

example "Tvayā Idaṁ Kāryaṁ Duṣkaram, Tena Idaṁ Kāryaṁ Sukaraṁ". In Geeta also are example of this suffix has appeared as for example" Asayatātmano Yogo Duṣprāpaḥ (6/36).

By the wish of the agent (subject) to speak so, those verbal roots whose application create two objects are known as double object verbs * . As for example, "Saḥ Goḥ Payaḥ–Dogdhi" in this application the wish of the subject is to make the cow object, therefore in the term "Goḥ, even though the fifth case termination is there, yet to its becoming nominated like an object the 2nd case termination has been used. Therefore in the example" Sa Gām Payaḥ Dogdhi" 'Payaḥ' is the main object and Gām' is secondary object. In this way the application of all double object verbs should be understood. In the Gītā also "Viṣīdantamidaṁ Vākyaṁ Uvāca Madhusūdanaḥ (2/1) etc. have been used as double object verbs.

In the application of verbs in the casual form these are two subjects– one is cause and the other in caused, i.e. 'Nyanta subject and 'Anyanta' subject. In case of 'Nyanta' the causer (that which is impelling). In specified by 'Lakāra' and being said gets first case termination in it but the caused (that which is impelled upon) are which is 'Anyanta' subject is unsaid by 'Lakār' therefore, it gets third case termination in it as for example "Devadattaḥ odanani pacati", taṁ yajñadattaḥprerayati " (Devadatta is cooking rice and to cook the rice Yajñadatta is impelling Devadatta). So yojñadattaḥ Devadatten Odanani pācayati. Here Yajñadattaḥ is causer subject and Devadattaḥ is caused subject.

In case of Ṇijanta 'if the base root indicates the meaning of

* In this Karikā all verbal roots are double object verbs.

motion, knowledge, feeding word transitive and intransitive then in the caused subject instead of the third case termination the 2nd case termination will be used by the sutra "Gatibuddiḥ Pratyavasānārtha śabda Karmā kānāmani Kartā Sa Nau" (Pani ch 1/4/52) for example–

(1) Indicating motion—"Devadatto Gramaṁ Gacchati Tam Yajñadattaḥ Prerayati"- "Yajinadatto Devadattaṁ Grāmaṁ Gamyati" (Yajñadatta is sendind Devadatta in the village).

(2) Indicating Knowledge— "Chātraḥ Vedartham Vetti", tani Guruḥ Prerayati"- "Guruḥ Chātram Vedārtham Vedayati" (The Guru is explaining the meaning of Vedas to the students.)

(3) In the feeding sense—

"Bālko Bhojanaṁ Aśnāti Tam Mātā Prerayati"–"Mātā Bālkam Bhojanaṁ āśnāti Tam Mātā Prerayati"–"Mātā Bālkam Bhojanaṁ āśayati" the mother is feeding the child.

(4) Word Transitive—Sisyo Vedam Adhite, Tam Guruḥ Preyati"–Guru Sisyaṁ Vedam Adhyāpayati." (The Guru is teaching the Veda to the disciple).

(5) Intransitive–Śiśuḥ Śyete Tam Mātā Prerayati" –"Mātā sisum Śāyayati" (The mother is making the child sleep).

When the double object verb comes in the formation of action or the object, then double object 'Duḥ', Yac and the like roots have Lakāra in their secondary object as for example "Tena Gauḥ payaḥ duhyate" etc. and roots like 'Ni' 'Hṛ' etc. have 'Lakāra' in their main object 卐 for example "Tena grāmam Ajā Niyate" etc. But when the "Nyanta" verbal root comes in action or object formation then from the roots denoting knowledge, feeding and word object 'Lakāra' can be

卐 Gaune Karmaṇi Duhyādeḥ Pradhāne Nīhṛ Kṛṣvahāṁ.

used in any object either caused or causer ** for example "Gurunā Chātro Vedārtham– Chātram Vedārthaḥ Vedyate," Matrā Bālakaḥ Bhojanaṁ– 'Bālakaṁ Aśyate'. etc. Apart from these roots as many (denoting motion intranstive etc.) 'Ṇyanta' roots should have 'Lakāra' in their caused object only † for example "Yajñadattena Devadatto Grāmaṁ Gamyate" etc. In Geeta are in third chapter's fifth verse Nyanta from Aṇyanta and from Ṇyanta' formation in action or object has been used for example 'Anyanta' "Avasaḥ Sarvaḥ Karma karoti" (all being do Karma driven by their nature). 'Nyanta'- Tam Prakṛtija Gunaḥ Prerayanti (They are stimulated by the guṇas born out of nature to do Karma). "Prakṛtija Guna Avaśam Sarvaṁ Karma Kāryanti" (Guṇas born out of nature compel beings to do Karma Kāryate (Guṇāḥ born out of nature get the Karma done from beings enslaved by their nature).

TO BE KNOWN

ACTION OR OBJECT FROM DOUBLE OBJECT ROOTS:—

Those roots which are having doble object if they are brought in the formation of action or object their roots like 'Duḥ', 'Yāch' etc will have Lakāra in their secondary object : for example "Govindaḥ Gāṁ Dogdhi Payaḥ" (Govinda extracts milk from the cow). This double object root 'Duḥ', when taken in the action or object formation, "Lakāra will be affixed in secondary object Gām by the Sutra, Gauṇe Karmaṇi Duhyādeḥ. By being said with Lakāra the word 'Go' will have first case termination or first case affix. Therefore, "Govindena Gauḥ Payaḥ Duhyate" (is formed). This way twelve double object roots like 'Duḥ', 'Yāc' etc. should be understood.

** Buddhibhakṣārthayoḥ Śabdakarmanāṁ ca nijecchayā.

† Prayojyakarmanya anyeṣām Ṇyantānāṁ Lādayo Matāḥ.

ṆYANTA FORM DOUBLE OBJECT ROOTS AND ACTION OR OBJECT FROM ṆYAN TA-ENDING WITH AFFIX TIṄAN TA.

'Govindaḥ Gām Dogdhi Payaḥ', 'Ṇyanta'- Tam Kṛṣṇaḥ Prerayati, Iti Kṛṣṇaḥ Govindena Gām Dohayati Payaḥ. In this caused or directed sybject Govind, since, being not defined by any sūtra as nominated object, unsaid Govind has got third case termination action.

(Abstract notion of a verb) ad object–?

"Kṛṣṇena Govindena Gauḥ Dohyate Payaḥ"– in this only the rule "Gauṇe Karmaṇi Duhyādeḥ" will be applicable. Therefore, in the secondary object 'Gauḥ' Lakāra has been used in the said object. In this way 'Tiṅant'-Devadattaḥ Śālīn Odanaṁ Pacati, 'Ṇyanta' – Tam Yajñadattaḥ Prerayati, Yagnadattaḥ Devadattena Śālīn OdanaṁPacayati'.

Action-'Yajñadattena Devadatten Śalayaḥ Odanaṁ Pacyante'.

TIṄANT— 'Govindaḥ Gaḥ Vrajam Nayati'. Nyanta–Tam Kṛṣṇaḥ Prerayati, Kṛṣṇaḥ Govindeam Gaḥ Vrajaṁ Nāyayati.' In this by the sūtra "Gatibuddhi.....(Pāṇi Ch. 1/4/52) the caused subject (agent) of action-denoting root 'Nī' is known as nominated object and hence there is the 2nd case termination in it. Action or object (formation from Ṇyanta–Kṛṣṇena Govindaḥ Gaḥ Vrajam Ṇāyyate', In that Lakāra has been applied in the object Govind according to (The rule)" Prayujya–Karmanianyeṣaṁ Nyantanam Lādayo Matāḥ. In this very way 'Guruḥ Bālakaṁ Dharmaṁ Vadati, Tam Śriharih Prerayati–here the caused subject or agent being nominated as object by the supplementary rule– "Jalpati Prabhṛteenāmu Sankhyānaṁ" the caused subject Guru be got the 2nd case termination after

being nominated as object therefore, Śri Hariḥ Guruṁ Bālakaṁ Dharmam Vādayati", Action object from Ṇyanta–by the rule "Prayujya Karman"– the caused object 'Guru' will get the Lakāra' therefore "Śri Hariṇa Guruḥ Bālkaṁ Dharmaṁ Vadyate–this sentence formation took place.

ṆYANTA FROM SINGULAR OBJECT ROOTS AND ACTION OBJECT FROM ṆYANTA—The caused subjects of those roots which become nominated as objects by the sutras or supplementary rules like "Gatibuddhi Pratyavasānārtha Śabdakarmā Karmakānāmani Kartā Sa Nau" (1.4.52)" Jalpati Prabhṛteenāṁ Upasanakhyānaṁ", "Dṛśesca" Hṛkroranyata-rasyām " (1.2.53)–out of those roots which indicate intellect, feeding and word objectivity' (Śabdkarmak')-their caused objects have self wish by the sutra "Buddhi Bhaksārthayoḥ Śabdakarmakānāṁ Nijecchayā"– and other than these, in action-object get 'Lakāra' in caused object. Example of selfwish– "Maṇavakaḥ Dharmaṁ Budhyate, Tam Prerayati Guruḥ, iti Guruh Mānavakaṁ Dharmaṁ Bodhyayati", "Guruṇa Mānvakaḥ Dharmaṁ Bodhyate." Example of caused object– Devadattah Grāmaṁ Gacchati, Yajñyadattaḥ taṁ Prerayati, 'Yajñadattaḥ Devadattaṁ Grāmaṁ Gamayate. Yajñadatten Devadattaḥ Grāmaṁ Gamyate", For those roots whose caused subject is not nominated as object, Lakār will apply in their Iinant object, for example- Bālakaḥ Bhāgawantaṁ Smarati, 'Guruṇa bālaken bhāgwatam smārytate'.

Action object from roots of intransitive verbs and those denoting time and the others— Usage of intransitive verbs—'Devdattaḥ Kuruṣu Śete, Māse Āste, Daśa Māsesn Tiṣthati, Godohe āste, Kroše āste'—In these by the supplementary rule Akarmak dhātubhiryoge desaḥ kāle bhāvo

gantavyo' dhwā ca Karmasamgñaka iti vācyṁ time and others have been nominated object and hence 2nd case termination has been applied in them. Therefore 'Devdattaḥ Kurūn Śete, Māsamāste, Daśa Māsān Tisthti, godohamāste, Krośamāste — such formations have been made. This way in objects formation denoting time and others like — Dvijaḥ Māse Vedam Adhīte–'Kālādhvanoratyanta Samyoge' by this formula time denoting mās is nominated as object and so 'Dwijaḥ Māse vedam Adhīte' (is formed). The above roots, when they are taken in action and object lakār will be applied to them either in action of the verb or in the object, because in case of roots belonging to intransitive and time and other denoting objects we have made place, time etc. the objects, therefore that is not the main or primary object. For example—intransitive—Devadattena Kuravaḥ-Kurūn Siyante, Māso-Māsamāsyate, Daśamāsāḥ, Māsān Sthīyante, Godohaḥ Godohamāsyate, Krośamāsyate' objects denoting time and others—'Māso Māsam, Vedo-Vedam, Va Adhīyate.'

Ṇyanta from roots of intransitive verbs and those denoting time and others; Action and object from Ṇyant–

"Yaṇñadattaḥ Devadattam Māsam Āsayati, Yaṇñadattena Devdattaḥ Māsamasyate, Yaṇñadattaḥ Devadattaṃ Māsam Vedam adhyāpayati, Yagñadattena Devadattaḥ Masam Vedam Adhyapyate." In these formations in the caused object of the Nyant Lakāra is used. In the Gītā also from intransitive from Ṇyanta and from Ṇyant action-object formations have appeared, for example-Tiṅanta 'Yasmin Sthitaḥ Na Vicalati' 'Yo Na Vicalati' ṆYANTA-'Yasmin Sthitam Guru Duḳham Na Vicālayati'. 'Yam Gunāḥ Na Vicālayanti'. Action-object-'Yasmin Sthito Na Duḥkhena Gurunāpi Vicālyate.' (6/22) 'Guṇairayo Na

Vicālyate' (14/23) etc. **

Sannanta from Tiṅanta, Nyanta from Sannanta and action object from Ṇyanta. For example— 'Tiṅantabhaktaḥ Hari Didṛksati, Ṇyant-Guruḥ Bhaktena Harim Didṛksayate"–Action Object–'Guruṇā Bhaktena Hariḥ Didṛksyate.'

'Saptamyadhikaraṇe Ca' (Pāṇi Ch 2-3-36)–by this formula, in the location Site Seventh case termination is employed. A Site is of three kinds– (1) Actually Contiguous (2) Figuratively Objective and (3) Co-extensive.

** In the Gītā in the expressions 'Yayedaṁ Dhāryate Jagat' (7/5) Sarvāṇītyupadharaya' (7/6), 'Matsthanītyupa Dhāraya' (9/6), the root 'Dhṛ' should be regarded as having 'Nic' in the self content sense and not in the impelling or directing sense, because if 'Nic' is regarded in directing or impelling sense then its meaning will not fit properly. As for example—"Yayedam dhāryate Jagat'–if its meaning is taken in the sense of directing 'Nic' then its meaning will be" God Sustains the world by the transcendent nature i.e. spirit, but this meaning cannot be accepted, because, God does not create any one's doership nor the unity of fruits of action and "This duty has to be done by you" does not make a rule like this also (as) "Na Kartṛtvyam Na Karmāṇi lokasya sṛjati Prabhuḥ. Na Karmaphalasamyogaṁ....(5/14). Should God Make a rule as said above, no man will be able to set side the doership and the fruit of action. If God alone will cause the action to be performed'. 'Prescription and prohibition' will not at all be applicable to the living beings. Then how will the verse "Karmaṇye Vādhikarste Mā Phaleṣu Kadācana. Ma Karmaph alaheturbhurmāte sangostva karmani (2/47) fit. How a being remain free in performing action and in renouncing its fruit. In fact this should itself, compelled by its nature performs actions, assumes doership in it, and desires the fruit of action—Svabhāvastu Pravartate" (5/14). In this very way if the meaning of 'Updhāraya' is taken as "Ṇyanta" that is "You make to hold, you make to Know" then to whom will Arjuna make hold, make know in the battlefield?

(1) Where the relationship between site and the support of the type of conjection etc. that is known as actually contiguous site (This site is of singular type) as for example "Kaṭe Aste" (Sits on mat)–here 'Kaṭa' (mat) has a conjugal relationship with the sitter, therefore 'Kaṭa' in actually contiguous site. In this very way examples of "Sthalyāṁ Pacati" etc should be understood. In the Gītā their applications are like this "Śucau Deśe Pratisthāpya Sthiramāsanamātmanaḥ (6/11), "Upaviśyaāsane" (6/12) etc. Due to nearness also actually contiguous site is acceped, as for example" Gurau Vasati" (lives near the guru) "Vaṭe Gavaḥ Śerate" (the cow is sleeping near the fig tree) "Gangāyaṁ Ghoṣaḥ (The village is near the Gangā) etc.

(2) When something is accepted as a site due to figurative relationship then that is known as figuratively objets site. This site is (generally) comprehensive for example-"Mokṣe Icchāsti" (desire is with regard to Mokṣa (salvation)). Here the object of desire is salvation. In other words the site for the action of existence (asti) is 'desire' which is the subject or the agent and the 'Mokṣa' is site for that agent in its relationship. In this very way examples as "Vyākaraṇe Ruchiḥ", Śive Bhaktiḥ" etc. should be understood. In the Gītā also are its applications have appeared as for example "Niścayaṁ Śṛnu me Tatra Tyāge" (18/4)" Tatra" (14/6) etc.

(3) Where in every constituent of the site the existence of the supported is present, there the site should be regarded as co-extensive. As for example "Sarvasmin atmā asti" (soul is in all)–here, the site for the action of existence (asti) is atmā (soul) which is the subject or the agent and that subjects co-extensive site is 'Sarva' (all). In this very way examples of

"Tileṣu Tailam," Dadhni Sarpiḥ", "Payasi Ghṛitam". etc. should be understood. In the Gītā also "Samam Sarveṣubhūteṣu tiṣthantaṁ Parameśhvaram" (13/27), "Samohaṁ Sarvabhūteṣu" (9/29) and the like applications are there.

Apart from the above three types of sites according to the sutra" Yasya Ca Bhāvena Bhāvalakṣanaṁ" (Pāṇi ch. 2-3-37) in the doer whose main action denotes another action of some other doer, the seventh case affix is employed, meaning thereby that the seventh case affix comes in sentences like "I went after happening" "Was happening, he went, " 'Going to happen, he will go", etc. This seventh case affix comes in present, Past and future all the three tenses, as for example, in the present tense–

Varṣāyāṁ Satyām Devadattaḥ Samāyātaḥ (It was raining, Devadatt come), in the past tense "Dharme Naṣte Kulam Adharmaḥ Abhibhavati" (on dharma being destroyed the adharma 'subdues a race), in the future tense- "Dharma Vinaṅkṣyamāṇe Kṛṣnovata riṣyati (dharma is going to be destroyed kṛṣṇa will incarnate.

This seventh case-affix comes from active and passive both voices also. As for example— from active voice– Devadattaḥ Grāmaṁ Gataḥ' (Devadattah went to the village). by employing seventh case-affix in that—" Devadatte Grāmaṁ Gate Caurah Prāviśan" (Devadatta having gone to the village thieves entered)–this becomes the sentence formation. "Kośagataḥ Dvirephaḥ Ittham Vicintayan ā sit" (the bee sitting in the sheath was thinking like this) by employing seventh case affix to that the sentence formation would become— "Kośagate Dvirephe Itham Vicintayati Nalinim Gaja Ujjahara (while the bee sitting in the petals of lotus was thinking so the

elephant uprootted the lotus (water lily).

From Passive Voice–"Gopāḥ Gāvaḥ Duhyante" (cow boys are milking the cows) – by employing the seventh case affix in that the sentence formation would be "Gopaiḥ goṣu Duhyamānāṣu Śrikṛṣṇḥ Gataḥ" (cows were being milked by cowboys Śri Kṛṣṇa went away). "Mayā Kāryaṁ Kṛtam". (I did the work) by employing seventh case affix to that the sentence formation would be "Māyā Kārye Kṛte Sati Sarve Prasannā abhavan" (on doing the work by me all became happy) From Ṇyanta Passive Voice— for example (some one is getting the cloth washed by the washermen)— by employing seventh case affix from that the sentence formation would be "Rajakaiḥ Vastreṣu Prakṣalyamāṇeṣu ahaṁ Gataḥ (Cloths were being got washed by washermen I went away).

Objects are of two types— (1) Tiṅanta Object for example Kṛṣṇaḥ Gāḥ Cārayati" and (2) Sentence object, for example "Mahātmānaḥ Mānyāḥ Maṇiśinaḥ Pravadanti", that which is most intended by the act of the agent is called the object and in it the 2nd case affix is employed. Therefore no question arises in case of Tiṅanta object, but the sentence object (complete independent sentence), not being called a Prātipadika" or crude form of a word, although it acts like the object is not called the object and hence does not get 2nd case affix since it is not called the object, but remains with first case affix only. for example– "Rajñgaḥ Prurṣaḥ", till it is not a compound, it cannot be called a "Prātipadika" and it remains only a sentence. In this way here also the sentence object" Mahātmānaḥ Mānyāḥ" is not called the object, it remains only a sentence. In sentence object the indeclinable "Iti" has to be inferred, for example "Mahātmānaḥ souled ones are to be respected if we

spoke like this then we have to infer "Iti" and then only can speak "Iti" Manīṣinaḥ Pravadanti)." (thus speak the wise ones). In the Gita also such application of sentence objects has been used for example "Vaktumarhasyaśeṣeṇa Divyā Hyātmavibūtayaḥ" (10/16), "Hanta te Kathayiṣyāmi divyā Hyātma-Vibhūtayaḥ (10/19). Here of verbs "Vaktum" and "Kathayiṣyāmi", in "Divyeahyātmavibhūtayaḥ" Proper name of object and 2nd case affix having been used the sentence would have been "Divyā Atmavibhūtīḥ". But sentence object having not been called the object by proper name only 1st case affix remains still in this we have to infer "Iti".

(5)

Case are subjected to the wish of the speaker- "Vivakṣātaḥ Kārakāṇi Bhavanti." But the speaker, out of some purpose, sometimes uses the instrument and the object in the form of the agent, for example "Asiśchinatti" (the sword cuts), "Agniḥ Pacati" (fire cooks) "Kaṣtham Bhidyate" (the wood splits), "Sthālī Pacati" (Pot Cooks). Here, the sword and fire are instruments, while wood is the object and the Pot is seat, but, the speaker wants to see them as agent. Therefore, these have been used as agents and not like instruments and objects. In such desires of speech, generally the expression of extrence easinegs ect. is the purpose of the speaker. For example in "Asiśchinatti" the edge of the sword is so sharp that the speaker wants to show that cutting is extremely easy and the same is the wish of the speaker in "Agniḥ Pacati". In "Kāṣtham Bhidyate" the speaker wants to express that due to dryness, the wood is very easy to be broken. In "Sthālī Pacati" the speaker wants to express that due to the thinness of the bottom of

the pot it is very easy to cook in that. Such applications are not only found in the Saṁskṛt language but in other languages also.

According to the Saṁskṛt Grammar, when the instrument or the seat etc. is made an agent, then no change in particular takes place. their application becomes easy after accepting them as agent and by applying the rule of 'Lakāra' in them. But, for expressing extreme easiness whenever an object is made an agent then some particular changes occurs in that. When an object becomes an agent then excess transitive verb becomes intransitive as for example— "Kaṣṭhaṁ bhinatti" "Devadattaḥ Kaṣṭham Kim bhinatti, Kaṣṭhaṁ tu Svayameva bhidyate". In fact a person says that "Devadattaḥ is splitting the wood". On this the other person says "What does Devadatta split, the wood is getting split by itself." Here the transitive verb was "Bhid" but by the object becoming an agent it has becme intransitive. In case of transitive verb the meaning of the root "Bhid" was to split, but in case of intransitive verb the meaning has become splitting by itself. Whatever 'Lakāra' will bne employed to those verbs, will be in reflective or, abstract notion of the verb and in the subject (agent) by the Sūtra "Laḥ Karmaṇi".....(Pāṇi. ch. 3-4-69).

The verb which is situated in the object before the object becoming the agent, if the same verb stands in the agent which has become the object, then that agent behaves like an object for example" Kālaḥ Phalam Pacati", "Devadattaḥ Kaṣṭhaṁ Bhinatti" etc. in these, the action of cooking of the root 'Pac' and the action of splitting of the root "Bhid" which is situated in the object, the same action is situated in the subject of the sentences "Phalaṁ Pacyate" "Kaṣṭhaṁ Bhidyate" according to object subject etymological formation, (reflective verbs),

there has occurred no change in that. Therefore, the agent of this place will become like an object. The purpose of making the agent like the object in that the object that is in denoting the object in Passive voice whatever applications like Atmanepada, Yak, Ciṇvadiṭ etc. are done they will all be done after the object becoming the agent also. Here it is to be noted in particular that the agent of only that verb (action) begets the treatment of an object, the action of which by denoting (or situating in) the object produces some change in it (object), clearly. As for example in object of the root 'Pac' which is ripe fruit and in that of the root 'Bhid' which is split wood, it clearly appears that in them the effect of cooking and splitting has taken place. Therefore, after objects of these roots have become the agents, by virtue of action being situated in the object, the object-like treatment takes place (and if it were denoting the object). As for example 'Phalaṁ Pacyate, Kaṣṭhaṁ Bhidyate' etc. But roots like 'Gam' 'Driś' 'Jñā' etc. while situated in their object do not clearly show any change in their (verb of rooots) objects, because, by going to a village there does not appear any change in the village, extremely on seeing a house there does not appear any change in the house, on knowing the meaning of a 'Śloka' (Verse) there does not appar any change in the meaning of it, clearly. Therefore, even after the objects of these roots become the agent, the object-like treatment does not take place. In the Gita in the thirteenth verse of the 1st chapter "Instruments were played"– such should have been the use, but to show the easiness in the playing, to show the encouragement of the forces" The use like "Instruments sounded" (Abhyahanyanta) has been made.

Before the application of object agent-formation, in the 1st

half of the 67th verse of 2nd chapter it was active voice, that is "Cartām Indriyānāṁ Indriyaṁ Yat Manaḥ Anuvidadhāti"–was the sentence. In this sentence "Indriya" was the agent and 'Mana' was the object. But to make the sentence easy, when object agent application is made that is when the object is made the agent, then these, in the accomplished object and in the modified-object the object like-action takes place and in the rest of places that is in obtained objects it does not take place. In this way whatever pieces of work are done with respect to the object, they all are done with respect to the agent also. Here, to show the importance of the mind that is to show, that the mind unaided by the senses does everything– to show this– the objects mind is made the agent. The mind being in the first person the verb 'Anuvidhī-Yate" also has been used in the first person. Now the sense which was the agent in the active voice, being not required is removed, then the complete sentences became— Indryāṇāṁ Hi Caratāṁ Yanmano'–Nuvidhiyate" which is these in the abovesaid verse. The purpose of the application of this object agent formation has been this that in asmany sensual objects the senses move, the mind gets attracted towards any one of these i.e. relishes it, then that mind alone carries away the intellect viz the mind is chiefly swayed by sensual pleasures.

(6)

As many 'Lakāras' are afixed to the roots, they are all applied according to the sutra 'Laḥ Karmani Ca Bhāve Cākarmakebhyaḥ"–in the agent and in the object from transitive verbs and in the action itself which the verb imports, from the intransitive verbs, as well as in the agent also. In

Sanskṛit conveying the meaning "doing" "eating-drinking" 'the doer' the eater drinker, in place of 'Lakāra' 'Lat' by the sutra "Lataḥ Śatṛśānacāva-Prathamā-samānādhikaraṇe" (Pāṇi 3-2-124) from 'Parasmaipadi' roots the affix Śatṛ' and from Atmanepadi roots affix śānac is employed. These two affixes are employed in place of 'Laṭ, in the agent, in the object and in the verb-import that, in the action itself, and the words ending with these two affixes become adjectives to the agent, the object etc. and also since these two affixes are Kṛdanta. In their combination by the sutra "Kartṛikarmanoḥ Kṛti" (Pāṇi ch. 2-3-65) the sixth case affix is employed in the agent and the object. As for example— From transitive verbs in the agent, the formation— "Kṛṣṇaḥ Vanaṁ Gacchan" (Krishna going to the forest) "Govindaḥ Kāryaṁ Kurvānaḥ" (Govinda doing the work) having * Śîaṛ' (going) and Śânce (doing) would have had sixth case affix in "Vanaṁ" and in "Kāryaṁ" in both the combinations, but by the sutra "Na Lokāvyayaniṣṭha Khalarth Ṭṛinam" (Pāṇi ch 2-3-69) the sixth case affix is negated and in unsaid object by the sūtra "Karmani Dviutīyā" 2nd case affix is employed. Such applications have occurred in the Gîtā also and in their combination the object has got 2nd case affix in it, for example 'Śārīraṁ Kevalam Karma Kurvannapnoti Kilbiṣaṁ" (4/21), 'Lok Saṁgrahamevāpi Saṁpasyan (3/20), "Asakto Hyacaran Karma (3/19), "Grasamānaḥ Samanatāllokānsamagran (11/30)" "Sarvakarmanyapi Sadā Kurvāno Madavyapāśrayaḥ (18/56)," "Vaktrāni te Tvaramānā Viśanti" (11/27)," "Śradadhānā Matparama (12/20) etc. These affixes are adjecive to the agent, so when the agent goes in 2nd, 3rd and other case affixes the words ending with these, affixed will are go, in their (agents) adjective forms in 2nd, 3rd the

the other case affixes. along with them (agents), as for example— "Grāmaṁ Gacchantaṁ Kṛṣṇaṁ Paśya" "Kāryaṁ Kurvānaṁ Govindaṁ Paśya" "Kṛṣṇen Grāmaṁ Gachata", "Govindena Kāryaṁ Kurvāṇena", and others. In the Gita also 2nd, 3rd and other case affixes have happened in applications like "Samaṁ Sarveṣu Bhūteṣu Tiṣṭhantaṁ Parameśvaram".....Yaḥ Paśyati" (13/27), "Kathaṁ Na Jñeyamasmābhiḥ .....Kulakṣaya Kṛtaṁ doṣaṁ Prapaśyadbhiḥ" (1/39) and others. The purpose is that the words ending with Śānac employed in the agent will follow the type and case affix of the agent by being its adjecive, in the same case affix. But, in the combination of these affixes, the words called as objects will continue to have 2nd case affix only, for example-"Govindaḥ Kāryaṁ Kurvaṇ-Kurvāṇaḥ Vadati", "Kāryaṁ Kurvantaṁ-Kurvānaṁ Govindaṁ Paś", "Kāryaṁ Kurvate–Kurvānay Govindāya puṣpaṁ Dehi, Kāyaṁ, Kurvataḥ-Kurvānāt Govindāt Gitām 'Śṛṇu'", "Kāryam Kurvataḥ-Kurvānasya Govindasya Iyaṁ Gita Vartate," "Kāryam Kurvati-Kurvāne Govinde Kaścid Gataḥ".

In passive voice, the words ending with the affix Śānac will remain, in the same case affix, after becoming the adjective of the object whichever type and in whichever case affix the object will become, but in their agent there will always remain the third case affix, for example— "Gopaiḥ Gāvāḥ Duhyamānebhyaḥ Santi," "Gopaiḥ Gāḥ Duhyamanan Paśya," "Gopaiḥ Duhyamānaiḥ Gobhiḥ Iyaṁ Buūmiḥ atīva Durlabhā", Gopaiḥ Duhyamānebhyaḥ Gobhyaḥ Gudaṁ Yacch," Gopaiḥ Duhyamānebhyaḥ gobhyaḥ Dure Tiṣṭha," "Gopaiḥ duhyamaṇāṁ Gavāṁ Darśanaṁ Kuru," "Gopaiḥ goṣu duhyamāṇeṣu Kṛṣṇaḥ Gataḥ." In the Gītā also its applications

have occurred for example, "Na Hanyate Hanyamance Śarīre." (2/20) and others.

In the combination with the 'Śānac' affix employed in the object, the object being spoken, there becomes 1st case afix in the object and in unspoken agent third case affix comes into use for example— 'Kṛṣṇa Vṛndāvandaṁ Gamyamānaṁ, 'Hariṇa jagat kriyamānaṁ," and others.

In the Gītā also application like "Prakṛteḥ Kriyamāṇāni Guṇaiḥ Karmāṇi Sarvaśaḥ," (3/27), 'Prakrtyaiva Ca Karmāṇi Kriyamāṇāni Sarvaśaḥ" (13/29), "Procyamāna-Maśeṣeṇa," (18/29) and others are seen.

From the intransitive verbs the words ending with 'Śatṛ' and 'Śānac' employed in the agent, in their combination the agent being spoken, the 1st case affix is applied in it, for example- "Kṛṣṇaḥ Tiṣṭhan Khādati," "Govindaḥ Śayāndaḥ Vadati", and others. In the Gītā also, in "Ajopi Sannavyayātma Bhūtānāmiś varopi San" (4/6) "Tattvavit.....Swapan (5/8) and the others, the application of 'Śatṛ' and in Vepamānaḥ Kirītī" (11/35) "Prayatnād Yatamānastu Yogī," (6/45) and the others, the application of 'Śānac' should be understood.

Although by negating the application of sixth case affix by the sutra "Na Lokāvyaya".....the object will have 2nd case affix in it, but, this negation takes place in case sixth affix (Kārakaṣaṣṭhī) only and not in remaining sixth affix (śeṣe ṣaṣṭhī). Therefore, in combination with 'Śatṛ' and "Śānac" the remaining sixth afix takes place in the object for example "Brāhmanasya Kurvan Kurvānaḥ" and the others. In the Gita, in combination with the 'Śānac' affix these have come into use sixth case affix in the object due to remaining sixth, for example— "Aśraddhānāḥ Puruṣā Dharmasyasya (9/3) and the others.

(7)

In the grammar, 'having done', 'having gone', 'having eaten', and the like meanings, affix 'Ktvā' is employed to the meaning of roots by the sutra "Samāna-Kartṛkayoḥ Pūrvakāle" (Pāṇi-ch.3-4-21) and that becomes indeclinable word that is to say its form reamins the same in all case affixes, and also in combination with the transitive verbs and 'Ktvā' affix the object gets 2nd case affix in it, for example- "Sa Jalam Pītvā Gacchati" (he goes after drinking water), "Bhaktaḥ Viṣṇuṁ Natvā Stauti" (The devotee having saluted Lord Viṣṇu praises) and the others. In the Gita also the application of this affix has come into use— as for example— "Dṛṣṭva tu Pāndavānīkaṁ" (having seen the forces of Pāṇḍāvas) (1/2) "Yajjñātvā Neha Bhūyonyajjñātavyamavyamavaśiṣyate" (having known which, nothing also remains to be known) (7/2) "Evaṁ Buddheḥ Param Buddhvā" (this way having known beyond the intellect) (3/43), "Phalaṁ Tyaktva manīsīṇaḥ (the wise ones having sacrificed the fruits) (2/51), "Yogasṭhaḥ Kuru Karmāṇi Sangaṁ Tyaktvā (having sacrificed the attachment, seated in Yoga, perform actions) (2/48) and the others.

From the intranstive roots, in combination with the "Ktvā" affix the agent remains as such— for example— Kṛṣṇaḥ Śayitvā Vanaṁ Gamiṣyati" (Krishna will go to the forest after sleeping), "Gopaḥ Sṭhitvā avadat", (The cow boy started speaking after standing) and the others. In the Gita also such applications have been used— for example "Nāyaṁ Bhūtvā Bhavitā" (This although being embodied soul is not going to become like that) (2/20), "Yeṣāṁ Ca Tvaṁ bahumato bhūtvā Yāsyasi Lāghavaṁ" (in whose eyes you, after being respected by all, will become belittled) (2/35) and the others.

Before the roots with affix 'Ktvā' if Nañ compound is not these and if some indeclinable comes before it, then by the sutra "Samāse' a nañpūrve Ktvō Lyap" (Pani..ch..7-1-37) affix 'Lyap is used in place of 'Ktvā' for example- "Kṛṣṇaḥ Vṛndāvanaṁ Prāpya Prasannobhavat" (having reached Vṛindāvan Krishna became happy)" Bhaktaḥ Kṛṣṇ Pranamya āgataḥ" (the devotee having saluted Krishna has come) and the others. In the Gita also its applications have been made like this— "Saṁprekṣya Nāsikāgraṁ Svaṁ" (having seen the tip of one's own nose) (6/13); "Upviśyāsane" (having seated on one's own seat) (6/12); "Manaḥ Saṁyamya" (havind controlled the mind) (6/14) "Manasaivendriyagrāmaṁ viniyamya" (having controlled the senses by the mind) (6/24) and the others.

In the above sūtra on preceding the Nañ compound 'Lyap' has been forbidden in place of 'Ktvā' but many examples of 'Lyap' affixed (words) preceding Nañ compound can be seen, how is it so? on being an indeclinable in the beginning 'Lyap' should be employed in place of 'Ktvā'. Having employed 'Lyap' nañ compound should be employed— for example— Anārādhya Rādhā Padāmbhoja Yugmaṁ Anāśritya Vṛndāvaṭavīm" (having not adorned the feet of Śri Rādhā and having not taken shelter in Vṛindāvan) and the others. This application is found in the Gita also— "Anubandhaṁ Kṣayam Hinasā Mana-Vekṣya ca Pauruṣam" (having not seen constituent, decay, violence etc.) (18/25) "Aprāpya māṁ Nivartante" (having not attained me, wander in the deathridden-world) (9/3);"Māmaprāpyaiva Kaunteya" (having not attained Me only) (16/20) and the others.

On apprehending the meaning repeatedly (expression of reiteration) the affixes 'Ktvā' and 'Namul' are employed in the

sense of 'Ktvā' by the sutra 'Ābhīkṣṇye ṇamul Ca" (Pani ch. 3-4-22), in a root— for example— Samāraṁ Smāraṁ Śivaṁ Namati, Smṛtva smṛtva Śivaṁ namati" (having remembered and again remembered salutes shiva), "Śrāvam Śrāvam Vadati-Śrutva śrutva vadati" (Having heard and heard speaks) and the others. In the Gita the duality of words affixed with 'ṇamul' is not found, but that of words affixed with 'Ktvā' is found, for example— "Bhūtgrāmaḥ Sa Evāyaṁ Bhūtvā Bhūtvā Praliyate" (That this animate group disappears after getting born and born again) (8/19). "Rajan Saṁsmṛtya Saṁsmṛtya Saṁvādamimamadbhutam" (having remembered again the wonderful conversation) (18/76) ,"Tacc Saṁsmṛtya Saṁsmṛtya * Rū pmatyadbhutam Hareḥ" (having remembered again and again the exceedingly marvellous forms of the Lord) (11/77) and the others.

Out of the secondary and primary actions of a verb the primary action retains its importance–by the rule the formation "Bhaktaḥ Hariṁ Draṣṭum Śaknoti" will take place and in the active voice and in the passive voice the formation will be "Bhaktena Hariḥ draṣṭum śakyate." Out of both verbs draṣṭum (which in Kṛdant and Śaknoti (which is tinnta) the verb draṣṭum is secondary or indirect while the verb 'Śaknoti Śakyate' is primary or principal. Therefore, the word Hari will become the object of the root Śak only and not of the word draṣṭum. So, in formations "AhaṁVedaṁ Pathituṁ Śaknomi

* On application of 'Lyap' if the letter 'Y' or Yakār of 'Lyap' is after short vowel, then the short vowel is augmented by 'Tug' and the Letter 'To combines with letter 'ya' of 'lyap' for example "Nihatya Dhartrāṣṭrannaḥ" (1/36).

Mayā Vedaḥ Pathitum Śakyate' and the others the verb of the root 'Śak' only will remain Primary and in combination with this only the object will be called or nominated. But in formation like— Ahaṁ Śri Hariṁ Draṣṭum Gacchāmi, Mayā Śri Hariṁ Draṣṭum Gamyate, 'Aham Vedam Pathitum Grāmaṁ Gachāmi, Mayā vedaṁ Pathitum Grāmaḥ Gamyate" and the others, the verb gacchāmi is the principal verb but its object is grāma rather than Veda. Therefore, in the passive voice, Veda will not be spoken, that will remain the object of the verb, Pathitum there grāma will be spoken and that will be the object.

In the Gita also the formation of the object has been made in the combination of the root 'Śak' only, for example-"Nahaṁ Vedairna Tapasā Na Dānena Na chejyayā. Śakya Evaṁ Vidho Draṣṭuṁ " (11/53). The sentence formation of this is the active voice was like this— (Tvaṁ) evaṁ Vidhaṁ Maṁ Vedaiḥ Tapasā Ijyayā Ca Draṣṭum Na Śaknuyāḥ" ('You cannot see me who is having this type of form by Veda, Penance, Charity and ritualistic performance), but when that is converted into the passive voice, the sentence formation became (Tavayā) Evaṁ Vidhaḥ Ahaṁ Vedaiḥ Tapasā Dānena Ijyayā Ca Draṣṭum Na Sakyaḥ ‡‡ In this very way in verse.

‡‡ Na Hi Dehabhritā Śakyaṁ Tyaktum Karmāṇyaśeṣataḥ (18/11) here also, in the manners said above the object would have been nominated in the combination of the root 'Śak' (Śakyam). but here, in combination with the indeclinable 'Aśeṣatah' the object being spoken, has got 1st case affix in the sense of crude form (Prātipadika); therefore "Karmāṇi aśeṣataḥ, formation has been made. Had the Object been nominated or called in the combination with root śak (Śakyam) the formation would have been "Karmani śakyāni".

"Bhaktyā Tvannyayā Śakya Ahamevamvidhorjuna".
Jñyatuṁ Draṣṭum Ca Tatvena Praveṣṭuṁ Ca Paraṁtapa" (11/54)
"Manyase Yadi Tachckyaṁ Mayā Draṣṭumiti Prabho" (11/4)
"Vaśyātmanā tu Yatatā Śakyovāptumayogataḥ" (6/36)- and the others, the object should be accepted in the combination of the root 'Śak'. Apart from these in the verses "Na Tu Māṁ Śakyase ** Draṣṭumanenaiv svacakṣuṣā" (11/8) "Śaknotihiva yaḥ soḍhum Prāk Śarīra Vimokṣanāt. Kāmakrodhodbhavaṁ Vegaṁ" (5/23) "Atha Cittam Samādhātum Na Śaknoṣi Mayi Sthiraṁ" (12/9) and the others in the active voice formations the above said fact only should be accepted.

Like the root 'Śak' in combination with the root 'arh' also object is formed, for example— from the active voice, "Tvaṁ Gītàm Vaktum Arhasi" when we form the passive voice then from" Tvayā Gītā Vaktum arhyate," in combination of the root 'arh' the object formation will take place, but not in combination with other roots. For example— when from the active voice— Tvam Gītām Pathitum Samarthaḥ the passive voice is formed then in the sentence "Tvayā Gītām Pathitum Samarthena Bhūyate", the root 'as' is intransitive, so in its combination formation of object has not taken place. In the Gīta also such formations have occurred for example— "Etanme Saṁsayam Kṛṣṇa Chettumarhasyaśeṣataḥ", (6/39), "Priyaḥ Priyāyārhasi deva Sodhuṁ" (11/44). and others.

According to the Sanskṛit grammar, that which is most intended by the agent through its action is known as an object

** Here "Śakyase" is the 'Śak' root of verbs of 'Diva' class and not the root Yaganta of action object class.

and in that 2nd cases affix is employed. For example— "Kṛṣṇo gramaṁ Gacchati"–In this sentence the village (Grāma) is most intended by Kṛṣṇa through his act of going. Therefore , Grāma having been called the object has got 2nd case affix since being unspoken. But in Sanskṛit books, in the combination of transitive verbs also, fourth case affix is seen in the object. There is nothing wrong in the employment of this 4th case affix, on the contrary it is grammatical and from the fourth case affix a special meaning too in perceived.

Where, before the verb ending with tense affix (Tiṅanta) a verb ending with Kṛit affix of 'Tumun', in the form of a 'Upapada' or (secondary term), there in the object of the verb ending with tumun affix, fourth case affix is employed by the sutra— 'Kriyārthopapadasya Ca Karmaṇi Sthāninaḥ" (Pāṇi. Ch. 2-3-14) and that verb of the secondary term (Upadada) sets aside its meaning. and disappears, For example— "Phalebhyo Yāti"— in this the original sentence was " Phalāni Āhartum Yāti", but in the object of the verb Ahartum of the secondary term that is in Phalāni, 4th case affix has been employed and that verb has disappeared. This very way, "Namaskurmaḥ nṛsiṁhāya" (Nṛṣnahamanukūlayatum vayaṁ namaskurmaḥ) and the other application should be understood. In the Gītā also many such applications are found, for example "Imaṁ Vivasvate yogaṁ Proktvānahama Vyayaṁ. Visvasvānmanva Prāha Manurikṣvākv Bravita" (4/1)— here 'Vivasvantaṁ, 'manuṁ and Ikṣvākuṁ bodhayitum Proktavān abravit' (I to Sun, Sun to Manu and Manu told this yoga to Ikṣvāku to make him know.) -was the sentence, but in the object of the verb of the secondary term (Upapada) fourth case affix is employed by the abovesaid sutra.

"Idam Te Nātpaskāya Nābhaktāya Kadācan.
"Na Cāśuśuṣave Vācyaṁ Na Ca māṁ Yo 'bhyasūyati (Gītā 18/67)

(This profound secret of in the form of surrender should not be ever told to one who is not practising penance, who is not a devotee, who is not desirous to hear and are who is censorious towards me.) If this meaning is derived from this verse then those without penance and the others cannot ever here spiritual talks and they can never be liberated. Therefore, how will there be the justification of or the gist of human body to them by God? This doubt is removed from this very verse by the use of terms ending with the fourth case affixes. In this verse verb of the secondary term (upapad) "Śrāvayitum" should be accepted, "Idaṁ A-tapaskaṁ, Abhaktaṁ Aśuśrūṣum and Anasūyakaṁ Śrāva-yitum Na vācyaṁ" Meaning thereby that this secret should never be told to those who don't practise penance who are not devotees and the others alike. But if some speaker is deliver the secret of surrender and if these some undesering hands such as those who don't observe penance and are not devotees hear the same then the speaker will not incur sin of disregarding the God's command, because his purpose is to narrate to those are deserving who have faith and devotion in God and to those who are undeserving ad. To explain this very fact God has employed the fourth case affix
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** While concluding the Rāma's tale Lord Śhiva says to Pārvatī that this tale should not be narrated to the deceitful, obstinate angry, greedy, sensuous and to those who don't want to listen to it with devotion even if they hold high, positions just like Indra the Lord of Gods. (128/2-3).

From the affixes beginning with Ghaña by the sūtra "Bhāvavacanāśca (Pāṇi ch. 3.3.11) employed in the sense of 'Tumun' the formation ending with those affixes the fourth case affix is employed by the sūtra "Tumarthācca Bhāvacanāt" (Pāṇi ch. 2.3.15) for example- "Yāgāya Yāti" that in "Yaṣṭum yāti". (goes for performing Yajña) and the others. In the Gītā also in the formations "Tasmād Yogāya-yujyasva" that is, "Yoktum Yujyasva" (for Yoga i.e. for equanimity be prepared) (2/50), the abovesaid fourth case affix should be understood.
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(10)

In Saṁskṛita words from twenty (Viṁśati) to ninety nine (Navbanavati) are all used in feminine gender and words like hundred (śata), thousand (sahasra) and others are used in neuter gender. These words are used in two ways in the form of adjectives or in the form of numbers. When these words have common relationship with the distinguished or attributed, then these words used as adjectives (qualifier) are regarded as numberal, for example "Viṁśatirgāvaḥ" (twenty cows), "Triṁśacchātrāḥ" (thirty students), "Pañcaśat Phalāni" (fifty fruits) "Viṁśataye gobhyaḥ" (for twenty cows); "triṁśatā chātraiḥ" (by thirty students) and the others. In this situation the word like "Viṁśati" (twenty) and others are all in feminine gender and end in singular number. According to the word attributed their case affix only changes rather than the number.

** In "Yuddhāya Kṛt Niścayaḥ" (2/37). "Tato Yuddhāya Yujyasva" (2/38) and the others the fourth case affix should be understood in the same sense because the word "Yuddha" is not 'Ghañanta" (ending will affix Ghañ) etc.

But, when they do not have common relationship with the word attributed that is when these words do not occur as an adjective but only as numbers, then they are used in all the numbers, and in their combination sixth case affix is employed, still their gender remains feminine only, for example "Brāhmaṇāñaṁ Viṁśatiḥ" (twenty Brahmins)" 'Chātrānāṁ Deve Viṁśati' (forty students)" tisro viṁśatayo Gavāṁ" (sixty cows)" Dasīnām sukumārīṇāṁ dve śate samalaṁkṛte" (Śhrimadbhāgavata 10/1/32) (decorated with ornaments two hundred/delicate young maid servants.)

In the Gītā also "Manuṣyāṇāṁ Sahasreṣu Kascidyatati Siddhaye" (7/3)- here in the term "Manuṣyāṇāṁ" the sixth case affix has occurred in the combination with the number a thousand and in the term "Sahasrāṇi" the seventh case affix in plural number has occurred in the sense of ascertainment. Therefore, the meaning of the above terms is— Manuṣyāñāṁ Sahasrāṇi Bhagavati Rucim Kurvanti Sahasreṣu Kascit Siddhaye Yatiti Ca" that is, thousands of men have inclination towards God, but among of those thousands some one perseveres for perfection.

(11)

In the Gītā Arjuna has used for himself singular number at some places while plural number at other places, for example— in terms "Me" (1/21) 'Ahaṁ' (1/22-23) (3/2) 'mayā' (11/4) and the others singular number has occurred, while in terms like Naḥ (1/32-33), 'asmān' (1/36), 'vayam' (1/37), 'Asmābhiḥ' (1/39) and others, plural number has occurred. For denoting one number singular number, and for denoting three or more numbers plural number, and for denoting three or

more numbers plural number is used. (there is separate number in Saṁskṛit for denoting two numbers). But, according to Pāṇini Grammar for denoting one's own self or for denoting we-two, plural number can be used (by the sūtra) 'Asmado Dvayośca' (Pāni-ch. 1-2-59).

(12)

'Kālenātmani Vindati' (Gītā 4/38)— here, in the word 'Kālena' after prohibiting the 2nd case affix which was applicable by the sutra 'Kālādhvanoratyantasaṁyoge' (Pāṇi ch. 2/3/5), the third case affix has been employed by the sūtra, Apavarge Tṛtīyā, (2/3/6). The third case affix is employed only when the essentiality of getting the result or that of success in an enterprise is denoted. But, when the 2nd case affix is employed no essentiality of success is an enterprise to denoted, for example— the term 'Māsaṁ Adhāte Nāyātaḥ' when used in 2nd case affix, the meaning conveyed is that he has completed the studies in one month but has not achieved the goal. In this very way the Lord, here has used the term 'Kālena' in the third case affix rather the term 'Kālaṁ' in the 2nd case affix which convey the meaning that through the 'Karmayoga" the goal (Perfection) in surely attained.

(13)

'Lumpedavaśyamaḥ Kṛtye tuṅkāmamanasorapi ।
'Samo Hitatatayorvā Māṁsasya paci yuṅghañoḥ ।।

1. Having occurred before the word ending with affix Kṛtya, the 'makāra' (letter 'm') of the indeclinable 'Avaśyaṁ' disappears, for example— "Avaśya Kāryaṁ", Avaśya kartavyaṁ".

2. Having occurred before the words 'Kāma' and 'Manas' the letter 'm' (makāra) of affix 'tumun' disappears for example— 'Gantukāmaḥ' 'Gantumanāḥ'

3. Having occurred before the words 'Hita' and 'Tata' the letter 'm' (makāra) of the indeclinalbe 'Sam' disappears optionally, for example— 'Sahita-Saṁhita, Satata-Saṁtata.

4. Having occurred before the root 'Pac' with 'yuḍanta' (ending with the affix yut') 'Lyuḍanta' (ending with the affix 'Lyuṭ') or 'Ghañanta' (ending with the affix 'ghañ'), the letter 'a' (akāra) of the word 'Māṁsa' disappears optionally, for example— Māṁspacanaṁ, 'Māṁspākaḥ'.

In the Gītā also some applications of this memorial verse are found, for example— in the 22nd verse of the 1st chapter, in the expression 'Yoddhukāmān' the letter 'm' of indeclinable 'Yoddhum' which is ending with affix 'Tumun' has been blanked (eliminated), having occurred before the word 'Kāma'. In the fourteenth verse of the eighth, ninth and twelfth chapters, the letter 'm' of the indeclinable 'sam' has been blanked (eliminated) having occurred before the word ('Tat' in the term 'Satat'**

(14)

Where the lowest (Sa Gacchati'— he goes), the middle (Tavam Gacchasi– You go) and the highest ('Aham Gacchāmi– I Go) all the three persons are used together, there the highest person only is retained. Although by virtue of occurring ahead

** In Vijñāna Sahitam (9/1) blanking the letter 'm' of 'Sama' it becomes ' Vijñānasahita' and in place of indeclinable 'Saha' by importing 'Sa' it becomes 'Savijñāna'. It means that both have the same meaning.

of the sūtras "Yuṣmadyupapade'— (Pāṇi-1.4.105) and "asmadyuttamaḥ" (Pāṇi 1.4.108), should have caused the lowest person to be here, but it does not happen so. Because, the sūtra "Śeṣe Prathamḥ" is applicable only where the middle and the highest persons do not have their scopes of the words 'asmad' and 'yusmad' together with them, that is, where these two words are not available. Therefore, among the three persons (sa gacchati, tvam ca gacchasi, aham ca gacchāmi) the highest person (vayam gacchamaḥ— we are going) only will be the most powerful, because of the sūtra, asmadyuttamaḥ' occurring ahead* only the highest person will be applicable.

Where, there is the use of the combination of the lowest and the middle persons together, only the middle person is retained, that is to say the middle person is more powerful. Similarly, where the lowest and the highest persons are used together, there only the highest person is retained— for examples— in application like– 'Sa Gacchati' 'Tvam ca gacchasi', 'Yuvāṁ gacchathaḥ' will be more powerful and in application like— "Sa gacchati," "Aham ca gacchāmi" "Āvām gacchāvaḥ" will be more powerful. When the middle and the highest persons are retained along with the lowest person, then the lowest person does not become powerful. However, the lowest person is powerful only when there is not even smell of the middle and the highest person because the lowest verbal affix is employed in other cases (besides those provided for in the middle and the highest person) by the sūtra

* Prior over posterior invariable over the prior intimate over the invariable and exception over the intimate are more powerful one over the other— 'Paranityaṇtaraṅgā-Pavādānāmuttarottaraṁ Balɐiyaḥ.

"Śeṣeprathamaḥ".

Where there is the use of the middle and the highest persons together, there, 'Āvāṁ Gacchāvaḥ' only will be more powerful, because the sūtra "asmadyutmaḥ" being ahead of the sūtra "Yusmadyupapade....."the highest person only will be more powerful.

In the Gītā in the twelfth verse of the second chapter all the three persons– the lowest (Ime Janādhipāḥ), middled (Tvam) and the highest (Aham) have been used together that is 'these kings, you and I were not before its not like this'. Therefore, in the later half of the verse due to powerfulness the application of the highest person has been made— 'Na Caiva Na Bhaviṣyāmaḥ Sarve' Vayamataḥ Param' that is to say,"We all will not be hereafter, its not like this also".

In the third chapter— eleventh verse, the lowest person 'te Devā Bhāva Yantu Vaḥ' (those gods may cherish you) and the middle person' (yuvām) Anen Devān Bhāvayata' (you may cherish the gods by this yajña)—these two have been used together. Therefore, in the latter half of the verse, due to powerfulness the application of the middle person has been made— 'Śreyaḥ Paramavāpsyatha' (you all will beget the utmost blessedness).

(15)

Compound have got a special place in the Saṁskṛt language and in the Saṁskṛt books, therefore, it is essential to have the knowledge of compounds. That in which two or more terms (words) joined together form one word is known as a compound. The compounding takes place mainly in five ways which are described as under—

1. MERELY A COMPOUND

That which is destitute of any particular name, is called "merely a compound", For example— Pūrvaṁ Bhūtaḥ" (That which formely has been)— in this, 'Purvaṁ being an adverb has 2nd case affix. In this popular analysis, having been compounded by the sūtra 'Saha Supā' (Pāṇi ch. 2.1.4) and having become the crude-word by the sūtra "Kṛttaddhitasamā-sāśca", the case affix 'am' of 'Pūrvaṁ' and 'Su' of 'bhūtaḥ' are blanked by the sūtra–'Supo dhatuprātipadikayoḥ', also by the directive 'Bhūtapurve carat' the word 'bhūta' is employed formerly. Therefore, merely compound world like 'Bhutapurvaḥ' is formed.

In the Gītā also the merely compound words like

'Adṛṣṭapūrvaṁ (11/45),
'Dṛṣṭapūrvam' (11/47),
'Nityayuktāḥ' (12/2) and the others are seen.

2. AVYAYĪ BHĀVA OR INDECLINABLE COMPOUND

That is called 'Avyayībhāva' compound— in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends) For example— with the sense of a case— affix in the analysis "Harau Iti" by the sūtra "Avyayaṁ Vibhakti....." (Pāṇi 2.1.6) having formed a compound, the 'adhi' being placed first the formation "Adhihari" is complete. In this what meaning was conveyed by 'Harau (in Hari) the same is conveyed by 'Adhihari' too. In the Gītā also its applications are found, for example— in the analysis 'Ātmani, iti, having formed a compound, the word (term) "Adhyātman" has been formed. Thereafter, by the sūtra "Anaśca" from the Avyayībhāva

compound ending with 'An' employing 'Tac' 'Bha' being called by the sūtra "Yacibhaṁ" and by elision of 'Ti' portion by the sūtra 'Nastaddhite' the formation becomes "Adhyātmaṁ" (7/29, 8/1,3). This very way 'Bhāgaṁ Anatikramya' is understood as "Yathābhāgaṁ (1/11). (without overstepping the portion is understood as "Yathā Bhāgaṁ."

3. TATPURUṢA OR COMPOUND THE CONSTITUENTS OF WHICH ARE (GENERALLY) IN DIFFERENT CASES.

That is called 'tatpuruṣa– in which for the most part the sense of the last of its elements is the main one. First of all, the disposition of the tatpuruṣa compound formed with a word ending with the 2nd case— affix is made—

(a) "In "Kṛṣṇaṁ Śritaḥ, Sukhaṁ Prāptaḥ, Duḥkhamāpannaḥ" - and the others by the sūtra" Dvitīyā Śritātīta Patitagatātyasta Prāpatā Pannaiḥ" (Pāṇi chap. 2.1.24) having formed a compound, the formations like "Kṛṣṇaśritaḥ, 'Sukhaprāpataḥ. Duḥkhāpannaḥ" and the others are formed. In the Gītā also some examples of this compound with 2nd case affix words (words ending with 2nd case affix) are seen, for example— 'Śrutivipratipannā" (2/53)

"Guṇātītaḥ" (14/25), "Sarvagataḥ" (2/24),
"Antagataṁ" (7/28) and the others.

(b) In the analysis "Hariṇā trātaḥ" "Lakṣmyā sevitaḥ" by the sūtra "Kartṛ Karane Kṛtā Bahulaṁ" (Pāṇi ch. 2.1-32) on being compounded the words "Haritrātaḥ, Lakṣmi Sevitaḥ" and the others are formed. In the Gītā also many examples of this tatpuruṣa compound with words ending with third case affix are found, for example— "Ahaṁkāravimūḍhātmā" (3/27).

"Jñānāgni Dagdhakarmāṇaṁ" (4/19), "Yajñakṣapitakalmaṣāḥ" (4/30), Jñānasaṁchhinnasaṁśayaṁ" (4/41) "Yog saṁsiddhaḥ" (4/41) "Yog saṁsiddhaḥ (4/38) and the others.

(c) In (expressions) "Dvijāyaidam", "Bhūtebhyaḥ baliḥ", "Gave hitam" and the others, after compounding, by the sūtra "Caturthi Tadarthārtha balihitsukharakṣitaiḥ" (Pāṇi ch. 2.1.36) the formation of words become "Dvijārthaṁ" "Bhūtabaliḥ" "Gohitaṁ" and the others. In the Gītā also in formations like "Tadartham Karma" (Tasmai Idam Karma) (3/9), "Madarthamapi Karmāṇi) (12/10), "Sarvabhūtahite Ratāḥ" (Sarv Bhutebhyaḥ hitam hite ratah) (5/25, 12/4) and others the compound with words ending with fourth case affix should be understood.

(d) In the analysis (the solution) "Corād Bhayam" and others, after compound with wordsending with fifth case affix by the sūtra "Pancami Bhayena" the formation of words become "Corabhayaṁ" and others. In the Gītā also example of compound with words of fifth case affix are found, for example— in the analysis "Amṛtāt Samudbhavaḥ" "Tṛṣṇayāḥ Saṅgācca Samudbhavaḥ" having formed the compound by disjoining the expression, fifth and attaching it, as well as substituting 'Guṇa' by the sūtra "Ādguṇaḥ" the formations have become "Amṛtodbhavaṁ" (10/27) "born out of nectar and "Tṛṣṇāsaṁgasamudbhavam" (14/7)" born out of lust and attachment.

(e) In the analyses "Rājñyaḥ Puruśaḥ" "Kṛṣṇasya murali" and others having formed the compound with words ending with sixth case affix by the sūtra "Ṣaṣthi" (Pāṇi ch. 2.2.8) the formations— Rājapuruṣḥ", "Kṛṣṇa murali" and others have formed. In the Gītā also, "Śarīrayātrā" (Śarīrasya Yātrā) (3/8),

"Ātmamāyayā" (Ātmanaḥ Māyayā) (4/6) and others should be regarded as examples of compounds with words ending with sixth case affix.

(f) In the analysis "Akṣeṣu Śauṇḍaḥ" (akṣasauṇḍaḥ) and others the compound with words ending with seventh case affix is formed by the sūtra "Saptamī Śauṇḍaiḥ" (Pāṇi ch. 2.1.40). In the Gīta also in "Bhogaiśvarya Prasaktānām" (Bhogaiśvaryeṣu Prasaktānām) (2/44), "ātmaratiḥ" (ātmaniratiḥ) (3/17), "Yuddhaviśāradāḥ" (yuddhe viśāradāḥ) (1/9) and the others, by disjoining the expression seventh and attaching it, compound with words ending with seventh case affix should be understood.

So far, the examples of Tatpuruṣa having words in different cases have been shown. Now examples of 'Tatpuruṣa' having words in the same case are being shown. A Kind of tatpuruṣa compound only is Karmadhāraya compound. In a tatpuruṣa compound the case of each member i.e., that of first and the last element of which being the same indicate the same expressed meaning is called Karmdhāray compound. That is to say. This compounding takes place in the same case of qualifier and the qualified, for example-"Nilotpalam" (nilam ca tat utpalam), "sarva kalāḥ" (sarvāsca tāḥ kalāḥ) and the other analysis by the sūtra "viśeṣaṇam viśeṛyeṇa bahulam" (Pāṇi ch-2-1-56), the Karmadhāraya compound has occurred. In the Gītā also the applications of Karmadhāraya compound should be understood in "Sarvakarmāṇi" (sarvāṇi ca tāni karmāṇi) (3/27, 5/13), "Paramātmā" (Paraścāsauātmā) (6/7) "Paradharmāt" (Paraścāsau dharmaḥ tasmāt) (3/35, 18/47) and the others.

A kind of Karmadhāraya compound is known as "Dvigu

compound". Where in the identity of the qualifier and the qualified, if a number appears as the first element that is known as "Dvigu compound", for example— "Trayāṇām Bhuvanānāṁ samāhāraḥ", "caturṇām yugānām samāhāraḥ" in these analyses by the sūtra "Taddhitārthottara Pada samāhāre Ca (Pāṇi ch. 2.1.51) the compounding has been done in the sense of aggregate expression by Dvigu, by the sūtra "Dvigureka-Vacanam" (Pāṇi ch.2.4.1) the singularisation has been done, and by the sūtra "Sanapuṁsakam" (Pāṇi ch. 2.4.17) the neuter gender has been effected, therefore the word formation has come out as "Tribhuvanam" and "Caturyugam". In the Gītā also the examples of compounds having aggregate expression by a 'Dvigu' are similarly found, for example "Trayāṇam guṇānāṁ samahāraḥ" "caturṇāṁ samāhāraḥ" by the above said method having formed compounds etc. the word formation will be— "Triguṇam", "Chturvarṇām", and in them after employing the affix 'Śyañ' of 'Taddhit' used in the sense of retaining its own denotation, the formation becomes "traiguṇya viṣayāḥ" (2/45) "cāturvarṇyam mayā sṛṣṭam" (4/13).

In analyses "Pūrvam Snātaḥ Paścādanuliptaḥ", "Pūrvam bhuktam Paścāt Pītam", "Pūrvam Yātam Paścād Āyātam" and others having formed the compound in the sense of former time by the sūtra "Pūrvakālaikasarvajaratpurāṇanavakevalāḥ Samānādhi-karaṇena" (Pāṇi ch. 2/1/49) the word formations "Bhuktapītaḥ ", "Yātāyātam" and others will be accomplished. In the Gītā also, in the analysis "Pūrvam Gatam Paścādāgatam" the word formation "Gatāgatam" (9/21) gets accomplished by the foregoing sutra after compounding.

In the sense of prohibition etc. the 'Nañ' compound occurs

for example— in the analysis "na brāhmaṇaḥ, na sādhuḥ" and others the undeclinable 'nañ' after compounding with the words brāhmaṇa etc. ending with 'sup' by the sutra 'nañ' (Pāṇi ch. 2.2.6) the elision of letter 'na' of 'nañ' when the 2nd element is before, by the sūtra "Na lopo nañaḥ" (Pāṇi. ch. 6.3.73) takes place. Therefore, "abrāhmaṇaḥ, asādhuḥ" formations occur. But, if the 2nd element of a nañ compound is having 'ajādi" (a vowel in the beginning) then the 'ajādi' is augmented by 'nuṭ' after that nañ of which the latter 'n' has been elided, for example— "anekaḥ" (na ekaḥ)," "anutsāḥ" (nautsāḥ), and others. In the Gītā also applications like "Avināśī" (na vināśī) (2/17), "akīrtiṁ" (na Kirtim) (2/34), and "Anahaṁkāraḥ" (na ahaṁ Kāraḥ) (13/8) "anabhiṣvangaḥ" (na abhiṣvangaḥ) (13/9) "Anabhisnehaḥ (na abhisnehaḥ) (2/57), should be understood.

As the compounding with 'Nañ' indeclinable occurs, similarly the compounding with 'na' indeclinable also occurs, still there is a difference in both of them. Having formed a tatpuruṣa compound with 'nañ' by the sūtra 'nañ ' the letter 'n' of 'nañ' is elided by the sūtra 'nalopo nañaḥ" (and or having formed merely a compound with the indeclinable 'na' by the sutra "saḥ supā" the elision of letter 'na' of nañ will not take place, but the function of conjunction will take place, for example, "na ekadhā" "na ekaḥ" and others analyses, not occurring merely a compound, the work of conjunction has taken place, hence the formations will become like "Naikadhā" "naikaḥ". In the Gītā also, in the analyses like "na cireṇa" "na cirāt", "na anyagāminā", "na atimānitā" and others compounding by sūtra "Saha Supā" and function of conjunction having taken place the formations "nacireṇa"

(5/6) "Na cirāt" (12/7), "nānyagāminā" (8/8), "nātimānitā" (16/3) and others are seen as compounding with 'na'.

In the analysis "Ahaśca rātriśca anayoḥ Samāhāraḥ" having formed an aggregate compound in the sense of lumping (aggregation) by the sūtra "Cārthe Dvandvaḥ (Pāṇi ch. 2/2/29), after application of affix 'ac' and having called 'bha' and on lision of letter 'i' on substitution of letter 'n' of 'ahaṅ' 'ru' by the supplementary rule "Rooparātrirathāntareṣu Rutvaṁ vacyaṁ", on applying 'u, by the sūtra "Haśi Ca" and on effecting "guṇa" by the sūtra "Ādguṇaḥ", and on making a neuter gender by the sūtra "Rātrāhnāhāḥ Puṁsi" (Pāṇi ch. 2.4.29) the formation "ahorātraḥ" has occurred. In the Gītā also in terms "Tehorātravido Janāḥ" (8/17) (the word) "ahorātraḥ" has been used. In this very way In "Paramaścāsau rājā", "Kṛṣṇasya sakhā" and others on coming of affix 'tac' after (tatpuruṣa) compound by the stūra "Rajahaḥ sakhibhyaḥṣṭac" (Pāṇi ch. 5.4.91) the formations "Paramarājaḥ", "Kṛṣṇa sakhaḥ" and others have occurred.& & &

& & & "Dvayoḥ ahnoḥ", 'Navānāṁ samāhāraḥ" (an aggregate of two days, an aggregate of nine days), in these, senses, the Dvigu compound has occurred by the sūtra "Taddhitārthottara Padasamāhāre ca" (Pāṇi ch. 2.1.51). By the sūtra "Rājāhaḥ sakhibhyaḥ ṭac" (5.4.91) the affix 'ta' after the compound, by the sūtra "Ahnohna Etebhyaḥ" (5.4.88) in place of "ahan" on substitution of "ahnaḥ", (by the rule) "Na saṁkhyadeḥ samāhāre" on being an aggregate compound, the prohibition of the substitution of 'ahnaḥ" has taken place. By the rule of the sūtra "Ahnaṣṭakhoreva" (6.4.145) an elision of 'ṭi' (an) of 'ahaṅ' the formations like "dvayahaḥ" "navahaḥ" take place in fact; wherever the meaning will be 'of two days' 'of three days' 'of seven days' 'of eight days' aggregation, there the formation of "dvayāhaḥ" and others only will take place, but where the sense of compounding will be like "to be

4. OF THE ATTRIBUTIVE COMPOUND.

That is called 'Bahubrīhi compound where (for the most part) the sense of a different word in the main are (to which the sense of the compound epithet is subordinate) and the gender and the number of that compound also follow those of that word. For example—"Pītaṁ Ambaraṁ Yasya saḥ", "Vikasitāni Kamlāni Yasyāṁ Sā", "Bhaūni Kuñjāni Yasyāṁ tat" and the other analyses get compounded by the sūtra "Anekamanyapadārthe" (Pāṇi ch.2.2.24) where several terms having first case affix, having compounded in the sense of a different word, effect the formation "Pītāmbaro Hariḥ", "Vikasitakamalā Yamunā", "Bahukuñjaṁ Vṛndāvanaṁ" and others. In the Gītā also in analyses "Mahāntau Bāhū Yasyasaḥ", "Muktaḥ sangaḥ Yena", Kṛtaḥ niscayaḥ yena", "Kṣiṇāni Kalmaṣāni yeṣāṁ te" and others, having formed compounds the formations have become-

"Mahābāho" (18/1)
"Muktasaṁgaḥ" (18/26)
"Kṛtaniscayaḥ" (18/37)
"Kṣinakalmaṣāḥ (5/25) and others.

performed in two days" "to be performed in three days" there the formations become 'dvayahnaḥ' 'navahnaḥ' and others. For example, in analyses "Dvayoḥ ahnoḥ, navasu ahahsu bhavaḥ". formed the compound by the sūtra "Taddhitārtho attarapadasaṁahāre Ca" from the time indicating word 'ahan' the affix 'ṭhañ' has been employed by the sūtra 'Kalaṭṭhañ' (4.3.11) and the elision of 'Ṭhañ' has taken place by the sūtra "Dvigorlunganapatye" (4.1.88). By employing 'ṭac' by the Sūtra "Rājāhaḥ Sakhibhyaṣṭac", by substituting 'Ahnaḥ' in place of 'Ahan' by the sūtra "Ahnohna etebhyaḥ" the formation like 'Dvayahnaḥ' 'Navāhnaḥ' etc. take place.

(a) **Prādi Bahūbrīhi:**– (An attributive compound having in its analysis a verbal root coming after 'Pra' ca) alongwith the 'Prādi', 'Parā' 'apa' 'sama' and others whatever verbal form is attached gets elided optionally in forming the attributive compound, for example in the analysis "Prapatitāni Parṇān Yasya saḥ" on forming the compound by the supplementary rule "Prādibhyo Dhatujasya Vācyo Vā Cottar padalopaḥ" and on elision of the term subsequent optionally the formation became–

"Praparnaḥ"— Prapatita Parṇaḥ Vṛkṣaḥ. In the Gītā also many exampies of this have occurred, like–

Duṣṭā Budhir Yasya Tasya "Durbuddheḥ" (1/23),
Vigataḥ Matsaraḥ Yasmāt "Vimatsaraḥ" (4/22)
Vigatā spṛhā yasmāt "Vigataspṛhaḥ" (18/49),
Nirgatam Mama Yasmāt "Nirmamaḥ" (2/71),
Vigataḥ Jvaraḥ Yasmāt "Vigatjvaraḥ" (3/30) and others.

(b) **A Ṇañ Bahubrīhi**— By the supplementary rule "Naño 'styarthānāṁ vācyo Vā cyottarpadalopaḥ" if the subsequent term is placed ahead, the compounding takes place with Nañ and the term indicative of the existence gets optionally elided, for example— Avidyamanaḥ Putraḥ Yasya sa Aputraḥ - 'Avidyamanaputraḥ", Avidyamānaḥ Krodha Yasya sa– akrodhaḥ– nasti doṣaḥ and the others should be understood. In the Gītā also in the applications— Avidyamānaḥ Parigrahaḥ Yasya Saḥ "Aparigrahaḥ" (6/10), nāsti uttamaṁ yasmāt tam- "Anuttamaṁ" (7/24) Avidyamānaṁ Kuśalaṁ yasmāt tat" Akuśalaṁ" (18/10), Nāsti pratīkāraḥ Yasmāt Tam 'apratīkāram" (1/46) and others compounding with nañ and elision of 'asti' (what exists) indicative of the existence of what is present has been done.

(c) Of Attributive compound having different case affixes, (case relationship) in the members on dissolution.

In the attributive compound the terms ending with the first case affix only have been arranged and in them none of the terms can be in the seventh case affix, nevertheless, how Panini in the sutra "Saptamī Viśaṣaṇe Bahuvihau" (2/2/35) has ruled the first position of a term in seventh case affix. The positioning of a term in seventh case affix first indicates that in the different case relations also an attributive compound can be formed by the sutra "Anekamanya Padārthe" (2/2/24). For example, in the analysis "Pāṇau cakraṁ yasya saḥ" by the above sutra, on compounding and by the supplementary rule- "Praharnārthebhyaḥ Pare niṣṭha Saptamyau" or placement after the word 'paṇi' the formation "Cakrapāṇiṣu Śastrāṇi yeṣaṁ te "Śastra Pānayaḥ" (1/26), Haste cakraṁ yasya taṁ "Cakrahastam" (11/46) and other applications are formed by the above sutra and the supplementary rule.

(d) Attributive compound with the indeclinable "saha". In combination with the indeclinable 'saha' an attributive compound occurs and in place of the indeclinable 'saha' 'sa' is employed optionally. For example— in analysis "Putreṇa saha āgataḥ", "Vatsena saha āgatā" and others, in place of 'saha' having occurred 'sa' optionally, by the sutra— 'Tena saheti tulyayoge" (Pani ch. 2.2.28) the application * Saputraḥ *— "Sahaputraḥ āgatāḥ", Savatsā— "Sahavatsa agatā and the others occur. In the Gitā also "Śareṇa saha cāpaṁ— "Yajñena saha Prajaḥ", "Carācareṇasaha Jagat", and the other applications have been done after compounding and other action with 'sa' and 'saha' by the above sutra in the formation as saśram cāpaṁ" (1/47)" Sahayajñaḥ Prajāḥ" (3/10), "Sacarācaraṁ jagat" (9/10) and others.

5. OF THE DVANDVA OR THE AGGREGATIVE COMPOUND

When a set of several words ending with case affixes stand in a relation expressible by 'and', in which for the most part, the sense of both, the one and the other of its elements is the main one, the set is optionally made into a compound that is known as aggregative compound, for example- "mātā ca pitā ca", Harṣaśca śokaśca", in such analyses, having compounded by the sūtra "Cārthe dvandvaḥ" (Pāṇi ch 2.2.29) the applications "Mātā Pitarau", "Rāgaśca Dveṣaśca" "Pramādaśca mohaśca", "Kāryam ca akaryaṁ ca", "Bhayaṁ ca abhayaṁ ca." and others, having compound by the above sūtra the applications like "Rāgadeavṣau" (3/34), "Pramādamohau' (14/17), "Kāryākārye bhayābhaye" (18/30) and others of aggregative compound should be understood.

(16)

The Term Nañ has six meanings–

"Tatsādṛśyama bhāvaśca tadanyatvam tadalpatā.
"Aprāśastyaṁ virodhaśca nañarthāḥ ṣaṭ Prakīrti tāḥ.

(1) Resemblance to that– (tat sādṛśyaṁ) the objects getting compounded with a naṁ , although having different individuality must have similarity in appearance. For example — in "Abrāhmaṇeno saha gaccha" it is different from a Brāhmeṇa but Brāhmaṇa being a mankind, similar to him Kṣatriya and Vaiśya and others are allowed to be accompanied with in going and not with animals and others. In the Gītā its applications are as under–

"Kṣipāmyajasramaśubhāna Surīṣveva Yoniṣu" (16/19)

"I make those sinful fall into the demoniac wombs time and again"— in this being sinful due to their cruel nature they are surely different from the holy men but still they are human beings only, that is to say they are like men only. "Apātrebhyaśca dīyate" (17/22)
"being given to undeserving" here that undeserving is although different from the deserving one for donation. Yet being of a human race that recipient is like a human being only. Therefore here in the word "apātra" the nañ compound has occurred in the sense of resemblance. In this very way in the Gītā other examples also should be understood.
(2) Absence – Where there is absence of the meaning conveyed by the term, compounded with nañ. For example — in the term (inflected word) "apāpaṁ" this is absence of pāpa (sin). In the Gītā also many applications of this have occurred. for example — in the term "abhayam" (16/1) there is absence of 'bhaya' (fear). "Ahiṁsā, akrodhaṁ, apaiśunaṁ, aloluptwam, acāpalam, (16/2)"— here, in the term 'ahiṁsā' absence of 'hiṁsā' in the term 'apaiśuna' that of slandering, in the term 'aloluptwaṁ' that of greed and in the term "acāplaṁ" that of unsteadiness has been indicated.
"acchedyo yamadāhyoyamacledyo, "śosya eva ca" (2/24) here, in the term "acchedya" absence of the action of tearing off, in the term "adāhya" that of the action of burning, in the term "Akledya" that of the action of wetting and in the term "aśoṣya, that of the action of drying has been indicated. "Anagha" (15/20) "anasūyave" (9/1) "anāmayam" (2/51) — here in the term "anagha" the absence of pāpa (sin), in the term "anasūyu" that of fault finding attitude, in the term "anāmaya" that of changing state has been indicated.

(3) Anotherness to that:– Conveying different meaning of the word getting compounded with 'nañ', for example "anaśvamānaya"— "bring that being which is different from a horse—" here the statement regarding that being which is different from horse like an Ox a camel etc. has been made.
In the Gītā also example of this anotherness (tadanyatwa) have occurred for example–"Karmanyakarma Yaḥ paśyedakar maṇi ca karma yaḥ" (4/18)– he who sees "Akarma' in 'Karma' and 'Karma' in 'Akarma'—, that is he who remains attached while doing action and while remaining unattached performs actions"— here the word 'Akarma' does not indicate either the absence of action or the opposition of action on the other hand, it indicates absence of attachment, that of belongingness, that of desire, and that of taintedness and others, that is to say it indicated anotherness to action,
"Na Dveṣtya Kuśalaṁ Karma Kuśale nānuṣajjate" (18/10)
"He who does not dislike the improper action nor clings to the proper action". (Those actions by performing which one is bonded to birth and death, has to migrate to eightyfour lac forms of lives, are improper actions and those actions by performing which one gets blessed, attains the reality, are proper actions) — here, in the "improper action" there is no negation of proper action nor the absence of it; on the other hand it indicated the anotherness to proper action. "Aśvatthaṁ Prāhuḥ" (15/1) — that which does not stay till tomorrow is called 'aśvattha' (na śvaḥ tiṣṭhati iti aśvatthaḥ)— therefore, this nañ compound indicates of anotherness that is, of the world tree.
(4) That indicating in significance – Where there is (indication of) insignificance of the meaning of the word

getting compounded with nañ for example — "Anudarā Kanyā" bellylessgirl"— every one possesses a belly; but here the negation of the belly is to express insignificance of it, that is to say — by the negation of the belly the minute belly has been expressed. In the Gītā also the example of this are like this — "abuddhayaḥ" (7/24) "men without intellect"—every man does have intellect, but the negation of intellect here is to express the insignificance of intellect. Due to the insignificance of intellect men regard God as one having body like themselves "Aśraddhayā Hutaṁ Dattaṁ Tapastaptaṁ Kṛtaṁ Cayat" (17/28) offering an oblation into fire, offering of donation, and doing of penance of whatever may be done without faith"–here, there is no absolute lack of faith but, there is insignificance of faith. Had there been the absence of faith, then why he should he have performed the action of oblation, donation and penance? "Aśraddadhānāḥ Puruṣā Dharmasyāsya" (9/3), men having no faith in the glory of this dharma"— here, there is no lack of faith. They do not have faith in the glory of dharma of knowledge associated with the practical knowledge — this is lack of faith in them.

(5) Less eminence – The word getting compounded with 'nañ' is having no eminence in its meaning that it is not praiseworthy, for example — "Apaśūn Ānaya" that is, other than cows and horses bring those animals which are praiseworthy. In the Gītā also its applications have occurred, for example —"Dureṇa Hyavaraṁ Karma Buddhiyogāt" (2/49) that is, actions performed for fruit are far more inferior to those performed with eqanimity "Aśucivratāḥ" (16/10) that is to say that the austerities etc. of people possessing demoniac traits are far more polluted (defamable) those of people possessing

demoniac traits are far more polluted (defamable) those of people possessing divine traits "Apareyamitastwanyāṁ Prakṛtiṁ viddhi me Parāṁ" (7/5) that is, the lower (inanimate nature) is inferior to the higher nature (animate).

(6) Opposition– That which is in opposition with the meaning of the word getting compounded with 'nañ' for example — "Adharmaḥ" word (inflected term) is in opposition of dharma. In the Gītā its example have occurred, for example — "Gandharvayakṣāsursiddhasaṁghāḥ" (4/1/22)— the word "asur" occurred here, is in opposition of gods that is it indicates demons, "Ajñānavimohitāḥ" (16/15)— the word "Ajñāna" occurred here, is in opposition of knowledge. "Tavāhitāḥ" (2/36), "ahitāḥ" (16/9)— the word "ahitā" occurred here is in opposition of the benefector that it indicates an enemy.

"Dvandvānte Dvandvadau Vā Śrūyamāṇaṁ Padaṁ Pratyekamabhi saṁbadhyate"— "i.e. the word, occurring either in the beginning or in the end of an aggregate compound, begets similar relationship with the other words. In the Gītā — "Katvamlalavanātyuṣnatīkṣnarūkṣavidāhinah" (17/9)— in this compounded word, the word "ati" which has occurred, has similar relationship with all the other words, for example— the aggregative compounding should be done for first these words beginning with 'Kaṭu' "Kaṭuśca Amlaśca, Lavaṇaśca"— "Kaṭvamlalavaṇāḥ". Then the aggregative compounding of the four words beginning with 'uṣṇa' should also be done— "Uṣṇaśca, Tīkṣṇaśca, Rūkṣakśca Vidāhī ca"— "Uṣṇatīkṣṇarūkṣavidāh". Now, the compounding should be done with the word 'ati" of "uṣṇa and others— "Atyantam Uṣṇa tikṣṇa rūkṣavidāhinaḥ"— "Atyuṣṇa tīkṣṇa rūkṣavidāhinaḥ'

Again, for the third time the aggregative compounding should be done, "Katvamla Lavaṇāśca atyuṣṇa tīkṣṇa rūkṣa vidāhinaḥ". This way, or occurring in the end of the first aggregative compound and that in the beginning of the second aggregative compound, the word 'at i' gets related with every word and then its meaning becomes — "excedingly pungent, exceedingly sour, exceedingly salty, exceedingly hot, exceedingly spicy, exceedingly rough, and exceedingly burning".

In the Gītā , in "Tyaktvā Karmaphalāsaṅgaṁ" (4/20) the word "āsaṅgaḥ" occurring in the end of the above aggregative compound has its relationship with the word "Karma" and "Phala" both. Therefore, its meaning becomes 'giving up the attachment to its fruit'. In "Śubhāśubha Parityāgī" (12/17) the word "Partityāgī" which has occurred in the end of the above aggregative compound has its relationship with both the word "śubha" and 'aśubha'. Therefore its meaning becomes 'renouncer of good and evil'. In "Tulyanindā Stutiḥ" (12/19)— the word 'Tulya' which has occurred in the above aggregative compound has its relationship with both the words "Nindā" and "Stuti" Therefore, its meaning becomes — equal (equanimous) in blame and praise.

By the definition "Sahacaritāsahacaritayoḥ Sahacaritasyaiva Grahaṇaṁ" and by the maxim of the lamp placed over the threshold an inflected word appearing in the middle of a compound gets its relationship with the word appearing in the beginning as well as those at the end. In the Gītā, in (the compound) "Tulyanindātmasaṁstutiḥ" the word 'ātma' is related to both the words "Nindā" and "Saṁstutiḥ". For example — "ātmanaḥ Saṁstutiḥ ātmasaṁstutiḥ • Nindā ca ātmasaṁstutiś ca nindātmasaṁstutiḥ • Tulye

nindātmasaṁstutiḥ yasya saḥ tulyanindātmasaṁstutiḥ". Therefore, the meaning of the term "tulya nindātmasaṁstutiḥ" has become one is identical in blame and praise.

The affixes "matup" "ini" are employed in six senses–

"Bhumnanindā Prasaṁśāu Nityayoge't iśāyane ।
"Saṁsarge'sti Vivakṣāyāṁ Bhavanti matubādayaḥ ।।

The affixes 'Matup" and others which are employed in the sense of existence are employed in the sense of plenty, blame, praise, nityayoga (eternal union), excess and contact only.

(1) Bhūmā–(Plenty)– In the sense of plenty—for example—by the sūtra "Tadasyāstyāsminniti Matup" (Pāṇi ch. 5.294) an applying the affix matup the word formations become like—"bhūḥ asya asti"- bhūmān (whose is plenty of land), "Gāvo' asya Santi Gomān (whose is many cows), "Yavāḥ asya santi". Yavamān (whose in plenty of barley) and others. In the Gītā also matup has been employed in the sense of plenty for example— "Abhijanavān Asmi' (16/15) (those possessing the demonioc nature hold that they have possessed many people that is, many men belong to him. Here the affix matup has been employed in the sense of plenty, as "abhijanāḥ Asya santi "Yad Yad Vibhūtimat Satwaṁ Śrimat" (10/41) (wherever, is whatever things and individual are full with supremacy and brilliance; that supremacy is mine only and that brijliant beauty also is mine only.)— here, in this sense of plenty the affix matup has been employed in "vibhūitimat" and "śrimat".

(2) Blame— for example–"Kakudāvartam asyāṁ astiti Kakudāvartini" that is a girl possessing a lump between her neck and back—whose flesh is in excess there, such a girl is regarded as defamed. In the Gītā also the affix 'Matup' and 'Ini'

have been employed in the sense of defamation for example—"Duṣkṛtinaḥ" (7/15) that is in whose bad deeds are in plenty—those who are evil doers. (duṣkṛtāni santi eṣu te duṣkṛtinaḥ). "Punarāvartinaḥ" (8/16) that is all the lokas (worlds) upto the brahmaloka are subject to returns perishable. By that human body, by performing good deed in a desireless attitude a living being can attain the abode of God can liberate (himself) from the bondage of birth and death and by the same human body by performing action with an attitude of desire of fruit, the man could attain Brahmaloka, Swargaloka (heaven) etc. from where (after returning) are has follow the cycle of birth and death—than, those lokas are defamable only. "Antavattu Phalaṁ Teṣaṁ Tadbhavatyalpamedhasāṁ" (7/23) that is those compelled by the sense of desire worship other gods, those possesssing the trifling intellect get the fruit having an end, having birth and death while by doing devotion to me. They attain Me. In this very way "Vādinaḥ" (2/42) (vādaḥ astieṣute Vādinaḥ), "Vairiṇaṁ" (3/37) (Vairṁa astiasm in veiriṇaṁ)—in them also the affix 'in' has been employed in the sense of blame or defame.

(3) Praise– In the sense of Praise—for example—

"Rūpaṁ Asti Asmin, Guṇāḥ Santi Asmin", in this sense by the sūtra, "Rasādibhyaśca" (Pāṇi ch. 5.2.95) applying 'Matup' and by the sūtra "Matupadhāyāśca Matorvo 'yavādiśca" (Pāṇi ch. 8.2.9) substituting Letter 'Va' for the Letter 'Ma' of 'matup' the formations "rūpawān" (possessing beauty), "Guṇavān" (possessing quality) and others occur. In the Gītā also, the affix 'mtup' has been applied in the sense of Praise—for example—"Buddhimān" (4/18) that is he who sees inaction action and action in inaction that is while doing action remains

unattached and performs actions while remaining unattached is intelligent (wise). Here, in the sense "Buddhiḥ Asminasti" by the above sūtra on employing the affix 'Matup' the formation of word "buddhimān" has occurred. This very way, "balavatāṁ" (7/11) that is whatever people possessing strength and power in the world are there, I am their strength—here, "Balaṁ asya asti" in this sense, by the above sūtras application of the affix 'Matup' and on substituion on the letter 'Va' in place of the letter 'ma' in 'matup' the word formation "Balvatām" has occurred. In this very way "sukṛtinaḥ" (7/16) that is he who is possessing many virtues here, in the sense "Sukṛtāni eṣāṁ santi", by the sūtra "Ata inithanau" (Pāṇi ch. 5.2.15) on employing the affix 'ini' the word formation "sukṛtinaḥ" has occurred.

(4) Eternal Union– That with which there is eternal union or for example— Kṣiraṁ Eṣaṁ Santi Te" in this sense by the sūtra "Ata iniṭhanau" (Pāṇi ch. 5.2.115) having employed affix 'ini' the formation becomes "Kṣiriṇo Vṛkṣāḥ" (in the trees like sunplant and "Thuhar" there is eternal union of milk; therefore they are called milky trees). In the Gītā also applications in the sesne of eternal union are found for example— "Bhagāḥ Santi asmin Jñānaṁ Asmin Asti", Jñānaṁ eṣu Vā asti— in this sense on applying affix 'matup' and 'ini' and on substituting letter 'Va' in place of the better 'ma' the formations like "Bhagāvān (10.14/17) (in whom six types of supremacies are always present) "jñāvān" (3/33) and "Jñaniṇaḥ (4/34) (in whom knowledge and experience of the real are always present) occurs.

(5) Exaggeration– That which is excess in quantity— for example— in the sense of "Udaraṁ Asyā asti" applying the affix

'ini' and by the sūtra "Ṛnnebhyo Nīpa" (Pāṇi ch. 4.1.5) an applying 'nip' and by the sūtra "Aṭakupvaṅ.....(Pāṇi ch. 8.4.2) an application for "natwa" i.e. letter 'na' the formaiton has become "Udariṇi Kanyā" (that is a girl whose belly is bigger than the normal).In the Gītā also the affix 'matup' has occurred in the sense of exaggeration for example— in the sense of "Aṁśavaḥ santi asya" by the above sūtra on application of 'Matup' the formation has occurred " Aṁśumān" (that in which rays are in excess— rays and light are those in the moon and stars etc. also but rays light are in excesss in the sun only).

(6) Contract– That which is indicated with relation of some object, things etc. for example— "in the sense of "Daṇḍaṁ Asya Asti", "chatra asya asti" on applying the affix 'Ini' the formations like "daṇḍī" (he who possesses a staff or with relation to the staft he is called a dardī), that in with relation to the royal umbrella he is called a chatrī). In the Gītā also with reference to contact or relationship the affixes like "Matup" etc. are seen; for example in the sense of "Dehaḥ Asya eṣāṁ Vā asti", "Śareeraṁ asya asti" on applying affixes 'matup' or 'ini' the formation like "Dehvadbhiḥ" (12/5), "dehī" (2/22), "śarīriṇaḥ" (2/18) etc. occur, (although soul does not have any name , still when it establishes some relationship with the body that is when it comes in contact with it, then it is known as embodied, possessed a body having a form etc.*

* In the masculine forms like "Buddhimān", "Matimān" where the letter 'ma' or 'Matup' has not been substituted by letter 'va' but remains 'ma' only, and in those formations occurred after application of 'Vati' like that in "śatruvat" the difference in their applications is clearly visible in words ending with 'matup' and 'vatup' in their appearances as well as in meanings. But, where in a word ending with affix 'matup' which is an epithet of a neuter gender, word having been substituted with letter 'Va' in place of letter 'ma' of 'matup' and in word ending with 'vati' although having a difference in the meanings, the difference in their appearances is not all known. Nevertheless, there is a great difference in words ending with those affixes, for example—

(1) a word ending with the affix 'matup' occurs as an adjective or epithet of a noun while a word ending with 'Vati' occurs only as an adverb or attributing to a verb only.

(2) A word ending with 'matup' follows the noun it attributes in all genders, affixes, and numbers, but a word ending with 'vati' remains indeclinable. That keeps its form the same in all genders affixes and in numbers.

(3) The meaning of a word ending with 'matup' is "having possessed of" for example "having possessed of intellect" etc. The meaning of a word ending with vati is 'similar to' for example "Similar to the enemy" etc. According to Gītā some examples of words ending with 'matup' and 'Vati, are given here, for example— In the neuter gender words formed with affix 'matup'— "Balvaddṛḍhaṁ" (6/34), "antavattuphalaṁ" (7/23), "Doṣavat" (18/3) etc. and those ending with 'Vati' being indeclinable—

"Śatruvat" (6/6), "Udāsīnavat" (9/9, 14/23) etc. In both of these, while there is no difference in their appearances, there is great difference in their meanings etc.

One term is secret, one is more secret the other one is the most secret. Generally the term used is secret, when out of the two, one is to be specified as more concealing, then it is said to be more secret, when the sense of topmost concealment is to be expressed for only one out of many, then that is the most secret. Similarly the terms difficult to accompiish, more difficult to accomplish, and the most difficult to accomplish; accomplished in yoga, more accomplished in yoga and the most accomplished in yoga etc should be understood.

When one is to be specified as very much small or little between the two then by the sūtra "Dvivacanavibhajyopadade Tarabīyasunasī (Pāṇi ch. 5.3.57) the affix 'tarap' is employed, for example— "ayaṁ anayoḥ atiśayena laghuḥlaghutarah" (this is much small or between the two) and others. In the Gītā also the applications of this affix have occurred, for example— Those who have fallen from Yoga are of two types— those who due to some remaining worldy desires, in the end having deviated from the spiritual path leave the body. They having lived many a year in the hearens etc. again take birth in the house of pure wealthy people, and the other not having any wordly desire due to some reason having deviated from the spiritual path in the end after leaving the body, take birth in the line (race) of yogis directly (Gītā 6/41-42). Though it is more difficult to take birth even in the house of pure and wealthy

In the same very way, the difference between the appearance of a word ending with Kṛdant affix ṇini used in the sense of a habit related there to and that ending with taddhit affix 'ini' is not known. But, the difference is known in the meaning clearly, and N comtemplation, the difference in the appearance also is known to some extent, because, the affix 'ṇini' is applicable to a verb when there is an 'upapada' before it, but to a term where affix 'ini' is applicable, there is no necessity of upapada and others, that is to say that this affix is applicable to any word. From the applications in the Gītā the difference between these affixes is clearly known. For example— "Viviktaṁ Sevitum Śīlaṁ, Laghu Aśitum Śīlaṁ" in these senses of habit expressed thereto, by the Sūtra "Supyajātau Ṇinistāchilye" (Pāṇi ch. 3.5.78) the affix 'ṇini' having been employed, the formations "Viviktasevī Laghvāśī" (18/52) become complete. In the sense of "Vādaḥ eṣu asti" "Dehaḥ asya asti" by the sūtra "Ata ini thanau" (Pāṇi ch. 5.2.115) the affix ini having been employed, the applications "Vādinaḥ" (2/42) and "Dehi" (2/30) become complete.

ones taking common birth in other houses; but God says that to take birth in the house of yogis is still more difficult than that (birth in the house of pure and wealthy)— "Etaddhi durlabhataraṁ Loke Janma Yadidṛśam" (6/42). Between the 'Karma Yoga' and the surrender to God who is endowed with attributes and is formless, the surrender to God is more important (more secret), therefore here, the affix 'Tarap' has been employed 'Iti te Jñānmā-khyātaṁ Guhyād Guhyataraṁ Mayā" (18/63). One is the advertiser of the Gītā and the other is not between these two no other one is so dear to God as the one who advertises the Gītā, therefore, God calls him to be dearer— "bhavitā na came tasmādanyaḥ Priyataro Bhuvi" (18/69).

To specify the exceedingly best sense, out of many by the sūtra "Atiśāyane Tamabiṣṭhanau" (Pāṇi ch. 5.3.55) the affix 'tamap' is used, for example— "Ayam Eṣāṁ Atiśayena ādhyaḥ adhyatamaḥ" (he is the wealthiest of all) and the others. In the Gītā many applications of this 'Tamap' affix are found— for example— even if you are the most sinful of all the sinners— "Api Cedasi Pāpebhyaḥ Sarvebhyaḥ Pā Pa Kṛttamaḥ" (4/36). out of all yogis, the one who worships me with faith and devotion, I regard him the best— "Yogiṇāmapi Sarveṣāṁ.....sa me yuktatamo matāḥ" (6/47). Arjuna asks God that between the Two—one who is continuously engaged in your worships and the one who worships the unmanifest, and the imperishable— which of these are better versed in Yoga?

"Evam Satatyuktā Ye.....Teṣāṁ Ke Yogavittamāḥ" (12/1) In reply to this, God calls those devotees who are united with him as "yuktatam' (best united)— "Mayyāveśya.....te me yuktatamā" (12/2). While initiating the remaining subject of the

seventh chapter, in the beginning of the ninth chapter God says "To you who is without faultfinding vision I shall tell this exceedingly secret knowledge along with the experience— "Idaṁ tu te guhyatamaṁ Pravakṣ yāmanasūyave" (9/1). While concluding the subject matter of the fifteenth chapter God says that this topmost secret of all the chapters, I have told you—"iti guhyatamaṁ śāstramidamuktaṁ mayā nagha" (15/20).

(21)

"Saṁhitaika Pade Nityā Nityā Dhātūpasargayoh"
"Nityā Samāse Vākye tu Sā Vivakṣāmapekṣate"

In one inflected word or 'Pada', in the root and in the prefix to a verb and in the compound, the contact (closest proximity of letters) is essential or fixed but in case of a sentence the same depends upon the wish of the speaker. Whether he likes to adopt it or not.

(a) **In one 'Pada':–**

For example, "Nāyakaḥ" "Pāvakaḥ" in these applications and in the situation Nai+Akaḥ, Pau+Akaḥ the substitution of Āya is essential because it is in one inflected word. In the Gītā its forms are as follows— Nāyakaḥ" (1/7) and others.

(b) In the root and upsarga (prefix to a verb)— for example— Pra+Ṛcchati, Upa+ṛcchati— here, the contact being essential in the root and in the 'Upasarga' the vṛiddhi will be essential therefore; the formations 'Prārcchati', Upārcchati will be invariably formed. In the Gītā its formations are like this— "Upeiti" (6/27) "Proktaḥ" (4/3) and the others.

(c) In the compound— for example— in the word "Puruṣottama" the substitution of guṇa is essential because it is a compounded word. In the Gītā its formations are like this— "Brahmodbhavaṁ" (3/15) "Amritodbhavaṁ" (10/27) "Gudākeśa" (10/20) and others.

(d) In the sentence— for example— in 'na ahaṁ gacchāmi" =nāhaṁ gacchāmi" the conjunctions being dependent on the wish of the speaker, both the sentences are correct. In the Gītā its formations are like this—

"Nivasiṣyasi Mayyeva ata urdhvaṁ na saṁśayaḥ" (12/8),
"Nāhaṁ Vedairna tapasā na dānena na cejyayā" (11/53)
"Bhaktyā Tvananyayā śakya ahamevaṁvidho'rjuna" (11/54)
"Jahātīha ubhe sukṛita duṣkṛite" (2/50) and others.

(22)

"Idamastu syāt saṁnikṛṣte samīpataravarti cai tado roopaṁ. |
"Asadastu viprakṛṣte taditi parokṣe vijānīyāt. ||

According to thus saying, the word 'idam' is used for nearness, the word 'adas' is used for the distance and the word 'tat' is used for beyond observation. In the Gītā these words have been used in these senses. For example— in the first verse of the thirteenth chapter, the word 'idam' has occurred for the nearby visible body "idaṁ śarīraṁ", and for very nearby visible ego-sense the word 'etad' has occurred, "etadyo vetti", because, the ego-sense is very near to the self.

In the fifty first verse of the eleventh chapter Arjuna has used the word 'idaṁ' for human form of God who is visible before him— "dṛṣtvedaṁ mānuṣaṁ roopaṁ", and in the thirtyninth verse of the sixth chapter the word 'etad' has been used for the doubt situated in the heart— "Etanme saṁ Śayaṁ Kṛṣṇa".

For the universal form, being nearby, Arjuna has used the word 'idaṁ' in the nineteenth, Twentieth and many other

verses of the eleventh chapter, The warriors like Bhīṣma, Droṇa being very near to the universal form, that is being a part of the form itself, God has used the word 'etad' (ete) for them— "Mayaivaite nihatāḥ Poorvameva" (11/33).

By the God gifted divine vision, the universal form was visible upto a long distance and in that form the Gods etc. were also seen upto a great distance. Therefore Arjuna has used the word to "Adas" (amī) for them in the twenty first, the twenty sixth and the twenty eight verses of the eleventh chapter.

The four armed form of Viṣṇu seen in the first stage of the universal form, not being in front of the eyes (due to change of the state of the universal form) that is, being beyond perception (observation), Arjuna has used word 'tat' (tat and tena) for that form in the forty fifth and forty sixth verses of the eleventh chapter.

(23)

That which has been employed once first, for knowing or disposing of some unknown operation, some extraordinary subject, is reemployed again for some other unknown operation, some others extraordinary subject, then that reemployment is known as "anvādeśa"– "Kincitkāryaṁ vidadhātumu pāttasya kāryāntaraṁ vidhātuṁ punarupādānamanvādeśaḥ".

For example- "Anena Vyākaraṇamadhītaṁ, Enaṁ Chando' dhyāpaya". that is, "he has studied the grammar, now make him study the prosody"— here, "has studied the grammar", for this operation, the term 'anena' has been employed, Again for the unknown and extraordinary operation "now make him study the prosdy" again that has been reemployed. This way its

reemployment (for the 2nd time) is "anvādeśa"

2. "Anayoḥ Kulaṁ pavitraṁ, enyoḥ Prabhūtaṁ Swam"— that is, of these two the faimly is illustrious and their wealth is great" here to say "wealth is great" again their reemployement is "Anvādśa"

3. "Anena Vidyārthina Rātriradhītā Encnā Harapyadhītaṁ" that is, this student has studied the whole night and he has studied the whole day too".

here, to say "has studied the whole day too" again the reemployment of that is "anvādeśa".

4. "Anayorvidyārthinoḥ Śobhanaṁ Śīlaṁ, enayoḥ kuśāgrā medhā" that is, "there two students are of good character and their intellect also is sharp"— here "intellect also is sharp" to say this again, their reemployment is "anvādesśa".

On the occassion of the reemployment, "ena' is substituted for the words 'idaṁ' and 'etad' by sūtra "Dvītīyātaus Svenaḥ Pāṇi ch. 2.4.34), affix of the 2nd case (an– aut– sas) of 3rd case (ta) and of the sixth and seventh case (os) follows. In the Gītā also is the above sense the reemployments in place of idaṁ' and 'etad' are found— for example;

Asya	-	enaṁ"	(2/17-19),
Ayam	-	enam"	(2/20-21),
Ayam	-	enam"	(2/24-26),
eṣā	-	enām"	(2/72)
eṣā	-	enām"	(3/37)
eṣa	-	enam"	(3/40-41)
asya	-	enam"	(15/3)

In these terms the sustitution of 'ena' has been done in place the words "idam" and "etat".

In case of reemployment it is not necessary that the words 'idaṁ' and 'etat' must be used in the beginning If in the beginning the adaptation is by the word yad, 'tad' or by any other word or in any other method, then in the second adaptation 'en' is reemployed in place of 'idaṁ' and 'etad', for example— in the Gītā, in the twenty third and the twentyninth verses of the second chapter, in the forty second verse of the fourth chapter, in the twenty seventh verse of the sixth chapter and in the eleventh verse of the fifteenth chapter, 'Ena' has been reemployed in place of 'idaṁ' and 'etat'.

Where there is no appraisal no indication of an extraordinary (singular) unknown subject, those in occurrence of reemployment, for example— "nakatam Bhīrurayaṁ tvameva tadimaṁ Rādhe jṛhaṁ prāpaya" (Gītā Govinda), that is "this Kṛṣṇa fears in the night; therefore, O Rādhe you, only reach him the house"— in this stanza the known initial subject of fear has been translated only Therefore, here reemployment has not occurred. This ver

way, in terms	-	etān"	(1/33,35),
"ime	-	imām"	(2/39),
" eṣā	-	etām"	(7/14),
" eṣā	-	etat"	(13/1)
" idaṁ	-	etat"	(16/21)
" idam	-	imam"	(18/67-68)
" idam	-	etat"	(18/74-75)
" imam	-		

Occurred in the Gītā the initially known subject has bee translated only, no new appraisal, or no indication has bee done. Therefore, in these terms reemployment has not bee done.

(24)

If along with a word in neuter gender; words of masculine and feminine gender-words occur, then among them the word with the neuter gender is retained and in that case the sense of singularity is applied optionally "Napuṁsakamana-uṁsakenai Ka Vaccānyatarasyāṁ" (Pāṇi ch. 1.2.69). for example- "Śuklaḥ paṭaḥ "Śuklā Śātika",Śuklaṁ Vastraṁ"— tāni imāni śuklāni athawā tadidaṁ śuklaṁ". In the Gītā also, its application has occurred, for example "Yajño Dānaṁ Tapaścaiva Pāvanāni Manīṣiṇāṁ" (18/5)— in this, the word "Yajñaḥ" has been used in the masculine gender, and the words "dānaṁ" and "tapaḥ" have been used in the neuter gender, therefore, in case of one retained, the neuter gender and plural number word "Pāvanāni" has been used. This very way "Sukha Duhkhe same Kṛtvā Labhālabhau Jayājayau',' (2/38)— in these inflected words the words "sukhaduhkha" are neuter genders, while the words Lābhā alabha' and Jaya-ajaya are masculine gender, Therefore, in case of one-retained, the neuter gender "Same" has been used, in the inflected words "Kāyena Manasā buddhyā kevalai indryairapi" (5/11) the word 'kāyena' is masculine gender, "Manasā" and "indriyaiḥ" are neuter gender and the word "buddhayā" is feminine gender. Therefore, in case one-retained the neuter gender "Same" has been used, in the inflected words "Kāyena Manasā buddhyā kevalai indryairapi" (5/11) the word 'Kāyena' is masculine gender, Manasā" and "indriyaiḥ" are neuter gender and the word buddhayā" is feminine gender. Therefore, in case ne-retained the neuter gender "Kevalaiḥ" has been used. hamādiśca madhyaṁca Bhūtānāmantaeva Ca" (10/20)–here,

the word "Ādiḥ"and "Antaḥ" have been used in the masculine gender. The meaning conveyed is that at the beginning of the creation the primal person God alone exists— "Ahamādirhi Devānāṁ maharṣiṇāṁ ca sarvaśaḥ" (Gītā 10/2) and in the end also the primal person God alone exists— "Śiṣyate Śeṣasaṁjñaḥ" (Śrīmad Bhāgavata 10.3.25). Therefore, God has used the words "Ādi" and "Anta" only in the masculine gender. But in the middle of the creation that is during the creation, masculine-feminine, and neuter gender— that is individuals belonging to all the three genders, objects, matters, actions and abstract notions etc. are present. Therefore, in these three genders only the neuter gender is retained, (Madhyaḥ, Madhyā Madhyāṁ-tadidaṁ Madhyaṁ) that is in the neuter gender itself all the three genders are included. That is why God, here and also in the thirty second verse ahead, has used the word 'madhya' in the neuter gender.

(25)

"Saṁnyāsastu Mahābāho Dukhamāptumayogataḥ"

(Gītā 5/6)— although here the inflected word "Saṁnyāsaḥ being the object of the verb "Apatum" should have second case affix yet by regarding the term 'tu' as a noun Nipāt (irregular form) and by that the object being, 'Spoken' th inflected word Saṁnyāsa has the first case affix in it.

"Tam Prāhuḥ Kṣetrajña iti' (Gītā 13/1)— although here being the object of the verb "Prāhuḥ" the word 'Kṣetrajñ should have second case affix in it, yet by the appilication the word 'iti' ahead that is being 'Spoken' by the word" Iti' th word kṣetrajña has first case affix in it.

(26)

"Anāryajuṣṭaṁ" (Gītā 2/2)— in this word the "nañ" compound should be formed only after this third case affrix compounding "āryairjuṣṭaṁ" for example— "Na āryajuṣṭaṁ Anāryajuṣṭaṁ". If the nañ compounding is formed before the third case affix compounding, as "na ārya anāryaḥ anāryaiḥ juṣṭamanāryajuṣṭaṁ" than this saying is not any way bifitting here, because, what is being practised by the unworthy persons can not be an ideal for others.

(27)

"Dhārtarāṣṭrāṇāṁ" (Gītā 1/19)--Anyāyena Dhṛtaṁ Rāṣṭraṁ Yaiḥ te Dhṛtarāṣṭ[illegible]rāḥ (those who have occupied the kingdom by unlawful means)— after doing such an atributive compound, in the analysis" Dhṛtarāṣṭrā Eva" the affix "aṇ" of the "Tadhita" has been employed in the sense of self import by which the formation "Dhārtarāṣṭrāḥ" has occurred. Here being the requirement of the application of the sixth case affix the formation "Dhātarāṣṭrāṇāṁ" in the sixth case affix has been applied.

(28)

In "Mahimānaṁ Tavedaṁ" (Gītā 11/41) the word 'idaṁ' used here is not the epithet of (the word) "mahimānaṁ", because the word "Mahimānaṁ" has been used in in the masculine gender and the work "idaṁ" has been used in the neuter gender. Therefore, the meaning of the word 'idaṁ' here has been taken as "Real-form". From this point of view the meaning of the words "Mahimānaṁ Tavedaṁ" has come out a-your excellence and real form.

(29)

"Iṣṭakāmadhuk" (Gītā 3/10)— the word 'iṣṭa' is formed from the root "Yaj' on applying the affix 'Kta' of "Kṛdant"— which is indicative of the yajña (Performance of duty) and the word "Kāma" is formed the root "Kamu" on applying the affix "Ghañ" which is indicative of matter (materials). Therefore, the meaning of the word "Iṣṭakāmadhuk" has come out as the give of the necessary materials for the Performance of obligatory action or duty.

"Yatsāṁkhyaiḥ Prāpyate sthānaṁ tad Yogairapi gamyate" (Gītā 5/5) and "Bhuñjate Te Tvaghaṁ Pāpāḥ" (Gītā 3/13)— here, by the sūtra, "Arśādibhyoc" (Pāṇi ch. 5.2.127) on employing the affix "ac" the word formation 'sāṁkhya' becomes indicative of the sāṁkhya yogī and the word 'Yoga' that of karmayogī and the word 'Pāpa' that of the sinner.

"Anekajanma Saṁsiddhaḥ" (Gītā 6/45)— the meaning of anekajanma (Many births) is "na eka Janmaitianekajanma" that is, more than one birth. The one fallen door from Yoga has taken many births already. In the word "Saṁsiddhaḥ" on employing the affix "Kta" of the past tense to meaning comes out- that yogi has become perfect (Purified) inmany births.

(32)

"Anuśuśruma" (Gītā 1/44)-that which is not visible to the eyes is beyond perception and in the sense of unperceived only the 'liṭ' lakāra is employed, still Arjuna uses 'lit' Lakāra here which should not have been used. But, being overpowered by sorrow Arjun has employed the verb of the umperceived 'Liṭ'.

(33)

"In the Plural number of the word "Kauravya" by the sūtra "Tadrājasya bahuṣu tenaivāstriyāṁ" (Pāṇi ch. 2.4.62) on elision of the affix "nya" the word formation "Kurūn" occurs, which is indicative of those born in the Kuru dynesty.

(34)

By the sutra "Pṛṣodarādīni Yathopadiṣṭaṁ" (Pāṇi ch. 6.3.109) on elision of the letter 'T' of the word 'Bhaviṣyāṇi Gītā (7/26) occurs.

(35)

"Cāturvṇyaṁ (Gītā 4/13)- "Catvāro Varṇāścātur-varṇyaṁ"- here, by the supplementary rule "Catur varṇāīnāṁ Svārhe upasaṁkhyānaṁ" the employment of the affix "Ṣyañ" has been done.

(36)

"Mā śucaḥ" Gītā 16/5, 18/66)— these two verbs belonging to the class of "Div" are in the "luṇ" Lakāra" of the root "Ieśucir pūtībhāve".

(37)

"Iko hrasvo'nyo Gālvasya" (Pāṇi ch. 6.361)— that is following a later element, to an inflected base "ik", which is without the affix "nip" a short vowel is employed, for example— "Grāmaṇyaḥ Putraḥ= Grāmaṇi-Putraḥ= Grāmaṇi Putraḥ. In this example— the word "Grāmaṇi" is without nip, therefore, here by the above sūtra a short vowel occurs. In the Gītā also in the two words "Kāśirājaḥ " (1/5-6) by the above sūtra appearance of short-vowel seems to be visible, but in these two words short vowel can not be employed by the above sūtra because, in these two words in the original form

itself short and long vowel types (Kāśi-Kāśī, Kunti-Kuntī) but in the Gītā they are regarded as short voweled only. If these two words being regarded as ending with long vowel "ī" are to be made short voweled, it is not possible because, long voweled 'Kāśī' and "Kuntī" words ending with 'nip' can not be made short voweled by the above sūtra.*

METRES IN THE GĪTĀ

"Mukhyatavena tu Gītāyāṁ Dvidhā Chandaḥ Prayujyate
"Anuṣṭubitttham ca bhedā hi Vivcidhāstayoḥ" ||

Some facts to be known regarding Metres

The pronunciation as such of a syllable is of two kinds—short (1) and long (2). All the compositions whatever they are, are either in the form of prose, poetry or combination of the two (mixed prose and poetry). A verse is known as metre. For the most part every metre has four quarters (Pādās). A metre is of three types—metre of the syllablic feet or gaṇa—metre (for example Upendra Vajrā and etc.), metre of the syllable (for example Pathyavaktra and others)— metre of the syllabic instants (for example āryā and others). Out of these, the metres of the syllabic instants are not there in the Gītā, therefore, they are not being considered here.

The Gaṇa-Metres or metres of the syllabic feet are from one to twentysix syllables, which are classified separately by twenty six different names.

A group of three syllables is known as a gaṇa. By

* In this article on grammar pertaining to the Gītā, help has been taken have there from the book "Laghusiddhanta Kaumudī"— Bhaimi commentary".

consideration of the syllables in the beginning, middle and those in the ends from the view point of short and long syllables the gaṇas are of eight varieties. Their names and characteristics are as given under–

"Ādi Madhyāvasāneṣu Ya-ra-tā yānti lāghavam. Bha-ja-sā gauravaṁ Yānti Ma-nau tu gurulāghavaṁ"

(Piṅgalchandaḥ Sūtram) (1/9)

Beginning, middle and in the end,
Ya-ra-ta short and bha-ja-sa long you know,
All long for magaṇa, all short for nagaṇa, this is the way—eight gaṇas go.

Number	Name of syllabic feet	Symble	Characteristic
1.	Ya Gaṇa	ISS	First syllable short, remaining both long
2.	Ragaṇa	SIS	2nd syllable short, remaining both long
3.	Tagaṇa	SSI	Third syllable short, remaining both long
4.	Bhagaṇa	SII	First syllable long, remaining both short
5.	Jagaṇa	ISI	First syllable long, remaining both short
6.	Sagaṇa	IIS	Third syllable long remaining twoshort
7.	Magaṇa	SSS	All the three syllables long
8.	Na Gaṇa	III	All the three syllables short.

The method by which it is known how many varietic a metre can have is known as prastāra (spreading out in a tubular representation of short and long vowels of a metre with all possible varieties). That is the method to write out the above ganas is known as a "Prastāra" (spreading out).

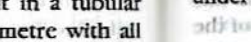
A metre of one syllable has two varieties, of two syllables four varieties, and of three syllables eight varieties. In the very way the number goes on incresing. that is, by adding one syllable in Particular metre the spread-out becomes double to that of the previous metre. This way, of the metre of the syllabic feet, of the twenty six syllables there can be crores of varieties.

There are many ways to write a spread out (Prastāra) out of which two are the main ones—

(1) For example— To write a spread out for a metre of syllabic feet containing three syllables one should write in the first time (from top to bottom) in succession one long, and one short, in the 2nd line in succession two longs and two shorts, and in the 3rd line one should write in succession four longs and four shorts. This way to the metre of the syllabic feet containing three syllables there will become eight varieties.

(2) A short number become the long, copy ahead and researve behind— that is, if a spread out for three syllable metre of the type of syllabic feet is to be written. then in the first line (left to right) write three longs respectively. Now, in the lines ahead, below the first long of the lines above write a short, then left to that write all longs and to the right, write according to the occurrence above (long or short). This way as writing when all the short occur than (on completing the eight varieties) the spread out will complete. The formation of the

spread out according to the two methods above will be as under—



method of detering the number and form of a spread out. For a metre of which the number of the spread out is known but the form in not known, the method to determine it is known as "destruction method". For a metre of which the form of the spread out is known but the number is not known, the method to determine the same is known as "Particularised" method. The destruction method— (Determine the sixth number of the metre of three syllables, first of all it is to be seen whether this number six is an even or uneven (odd) number. To illustrate—the numbers two, four, six, eight etc. are uneven (odd).

Below the even number a short (1) should be written, and below an uneven numbner a long (s) should be written. The number six is an even number so write a short below it. The half of six is three which is an uneven number, Therefore, write a long below three, The half of three is are and a half. But, where the number gets broken there one should be added to it. Here, by semidivision of three the number gets broken; so one should be added to three so that it becomes four. The half of four is two which is on even number. So write a short below two. This way the sixth form of the sperad out of a three syllable number comes out like-632.

The purport of the proposition is that so long as the form of the spread out is not achieved one should keep on halving that number and on its breaking keep adding one and halve it again.

"Particularised Method (to determine the number from the

form)— For example— to determine the number of a three syllable metre of the form of 'S' write double numbers on this form (like 1,2,4,8,16 etc.) 124 ISI *, now in this form of the spread out the numbers occurring above all the shorts whatso ever appeared in it added together and add one to that number. Here, numbers lad 4 are occurring above shorts; one adding of which the number emerging is 5. Adding one to it the number is 6. Therefore the number of the form of the spread out is six. This way, the metres are distinguished according to the syllabic feet. This is a method of writing a metre of the syllabic feet. There are three more varieties of a metre similar, half similar and dissimilar. In a verse or stanza in which all the four quarters have similar characteristics of a metre is known as a similar metre. In a stanza in which the first and the third quarters are similar, but the 2nd and the fourth are dissimilar, is known as half similar metre. In that in which all the four quarters are having different characterist's is known as dissimilar metre.

All these metres are of two types— worldly and Vedic i.e., comformable to the Vedas.

THOUGHTS ON THE METRES USED IN THE GĪTĀ

Śrimadbhagavadgītā is a poetic composition and being spoken by God is like the Veda itself **** although in this the rules of the Vedic metres only are applicable—from this point of view nothing seems to be necessary for considerations, even that here the considerations are made from three worldly point of view also.

**** Itihāsapurāṇaṁ pañcamaṁ Vedānāṁvedam" (Chāndogyopaniṣad 7.1.2)— according to this Upaniṣad saying

As told earlier in the Gītā only two types of metres the metre of syllabic feet and that of syllables are used.

From one syllable to twentysix syllables the metres have twentysix names. Out of these only four types of metre have been used in the Gītā–

(1) 'Anuṣṭup' metre have eight syllables.
(2) 'Bṛhatī' metre having nine syllables.
(3) 'Triṣṭup' metre having eleven syllables.
(4) 'Jagatī' metre having twelve syllables.

Out of these only one quarter of the Bṛhatī metre of nine syllables has occurred in the Gītā—first quarter of the first verse of the eleventh chapter.

This very way, Only five quarters of the 'Jagatī' metre of twelve syllables have occurred in the Gītā—first and the second quarters of the sixth verse of the second chapter, second quarter of the twentyninth verse (of the same chapter), the fourth quarter of the tenth verse of the eighth chapter and the first quarter of the third verse of the fifteenth chapter.

although the Mahābhārata is the fifth Veda, even then every man is entitled to real and hear the Mahābhārata and the Gītā appearing in it. A man of every country, appearance, community and caste etc,can benefit himself by studying the Mahābhārata and by practising its excellent teaching according to his right. The main aim of the great sage Vedavyāsajee in composing the Mahābhārata was only this that those women, śudrās and fallen ones whom the scriptures do not permit to study the Vedas should not be deprived of the important knowledge of the Vedas. The same knowledge has been described in the essence form by the Lord in the Gītā. The Lord himself has told in the Gītā about the women Vaiśya, 'Śudra' etc.,and all as the deserving hands for the attainment of the ultimate goal (by surrender to him) (Gītā 9/32) and (by the term 'Yaḥ') the Lord has accepted that every one has a right to study the Gītā 18/20) ***

According to the Vedic point of view the rule in "Ūnādhikenaikena Nicṛdbhurijau" (Piṅgala 3/59) that is by having one syllable short that being known as "nicrid" and by having one syllable excess the same being known as "Bhurika" the metre is named the same as before. According to this, the nine syllable "Bṛhatī" metre's one quarter is joined to the "Anuṣṭup" metre of eight syllables, and five quarters of the "Jagatī" metre of twelve syllables gets joined to the "Triṣṭup" metre of the eleven syllables. Therefore according to the Vedic point of view, in the Gītā only two types of metres have occurred- "Anuṣṭup" and "Triṣṭup".

In the whole Gītā there are seven hundred verses. Out of those six hundred and forty five verses are of "Anuṣṭup" metre and fifty five verses are of "Triṣṭup" metre and fifty five verses are of "Triṣṭup" metres.

ANUṢṬUP METRE

Every quarter of an Anuṣṭup metre has eight syllables and the whole verse has thirty two syllables. An Anuṣṭup metre has two varieties— Anuṣṭup metre of the syllabic feet and anuṣṭup metre of the syllables. According to the variations in the spread out, the metre of the Anuṣṭup syllabic feet has two hundred and fifty six varieties. and the Anuṣṭup metre of the syllables (can have) lacs of different varieties. In the Gītā the Anuṣṭup metre of the syllabic feet has not occurred. Out of three Varieties—similar, half similar and dissimilar as described eariler, half similar metres of the 'Anuṣṭup' metres have been used in the prosody, there is no consideration regarding the first and the eight syllables of this half similar Anuṣṭup metre— they can be either long or short—both are acceptable. In all

the four quarters after the first syllable (of second, third and fourth) there should not occur the "Sa-gaṇa" and "Na-gaṇa"- "na Prathamātsnau" (Piṅgala 5/11) and in the second and the fourth quarters, after the first syllable (of second third and fourth) there should not occur "ra-gaṇa also-"Dvitīya Caturthayo raśca" (Piṅgala 5/12)

If, in all the four quarters, after the fourth syllable "Ya-gaṇa" occurs, then the metre of that verse is known as "Anuṣṭubvaktra" "Yaścaturthāt" (Piṅgala 5/14), "Pādasyānuṣṭubvaktrama" (Piṅgala 5/10)

If after the fourth syllable in the first and third quarters there occurs a ya-gaṇa and after the fourth syllable in the second and the fourth quarters there occurs a ja-gaṇa, then that (metre) is known as

"Pathyāvaktra"- "Pathyā yujauj" (Piṅgala 5/15).

"Yojorjena sarbhartum Pathyā Vaktram Prakīrtitam" (Vṛttaratnā Kara- 2/22). This is a half similar metres.

In the Gītā 'jagaṇas' have been used in all cases after the fourth syllable in the second and the fourth quarters of verses of these Anuṣṭup metres. But, in the first and the fourth quarters, in many verses other gaṇas also have occurred in place of ya-gaṇa, for them the rule in this, that if any gaṇa is to be used in this way, with the syllable occurring in the beginning of that name, will be regarded as having the name of "Vipulā" If, in the first quarter only or in the third quarter only or in the first and in the third quarters both in particular, any gaṇa is to occur, then that verse associated with the same gaṇa's names will belong to the meter of the name ending with viplā. In the Gītā such metres as na-viplā, bha-vipulā, ra-vipulā ma-vipulā and sa-vipulā have been used. In this there is one

more rule, if only in the first or in the third, any one quarter, any gaṇa occurs, then that is vykti pakṣa vipulā, "in both the quarters similar gaṇa (other than ya-gaṇa) occurs then that is "jātipakṣa= vipulā" and in both the quarters different gaṇas (other than ya-gaṇa) occur than that metre is known as "Saṁkīrṇa-vipulā". All these are the interior varieties of the "Pathyā vaktra".

In the Gītā, out of six hundred, forty five verse in the "Anuṣṭup metre, five hundred and seven verses are possessed of the chracteristics of right "Pathyā Vaktra". In these ya-gaṇa has been used in the first and in the third quarters; therefore, they can be known as ya-vipula as well—

"ya viplā yakāro' bdheḥ" (Vāgvallbha). Out of the remaining one hundred and thirty eight verses (1) in one hundred and twenty seven verse in the first or in the third, quarter, gaṇa other than ya-gaṇa has been used (therefore), they are verses having the name of "Vyakti Pakṣa vipulā".

(2) In these verses, in the first and the third quarters similar types of other gaṇas (other than * ya-gaṇa) have been used, (therefore) they are verses having the name of "jāti pakṣa vipulā" and

(3) In the eight verse, in the first and the third quarters different gaṇa (other then ya-gaṇa) have been used, (therefore) they are verses having the name of "saṁkīrṇa vipulā".

In the table below which vipulā occurs in which verse is being shown chapter wise—

Table of 127 verses named as "Vyaktipakṣa Vipulā"

(In those, in the first or in the third, quarter, na-gaṇa, gha-gaṇa, rāgaṇa-ma-gaṇa and sa-gaṇa have been used)

Chap-	Verse	Name of the metre 1st quarter	Third quarter	The first word/words (simbol) of the verse
1.	5	ra-vipulā	–	Dhṛṣṭaketu.....
"	9	–	Na-vipulā	Anye ca.....
"	25	Na-vipulā	–	Bhīṣmadroṇa.....
"	33	ra-vipulā	–	Yeṣāmarthe.....
"	43	–	Ra-vipulā	Doṣairaitaiḥ.....
2	2	na-vipulā	–	kutastvā.....
"	12	ra-vipulā	–	na tvevāhaṁ.....
"	26	ra-vipulā	–	Atha cainaṁ.....
"	31	–	na-vipulā	Svadharma mapi.....
"	32	ra-vipulā	–	Yadṛcchayā.....
"	36	bha-vipulā	–	avācya.....
"	46	sa-vipulā	–	Yāvānartha.....
"	52	na-vipulā	–	Yadā te.....
"	56	bha-vipulā	–	Dukkheṣvanu.....
"	61	–	ra-vipulā	Tāni Sarvāṇi.....
"	63	–	ra-vipulā	krodhādbhavati.....
"	67	na-vipulā	–	Indriyāṇāṁ.....
"	71	ma-vipulā	–	Vihāya Kāmān.....
3	1	ra-vipulā	–	Jyāyasī.....
"	5	Na-vipulā	–	na hi kaścit.....
"	8	–	bha–vipulā	niyatam kuru.....
"	11	–	ra-vipulā	Devānbhāva.....
"	19	bha-vipulā	–	Tasmādasaktaḥ.....
"	21	–	bha-vipula	Yadyadācarati.....

"	26	bha-vipulā	–	Na Budhibhedaṁ...
"	35	bha-vipula	–	śreyān sva.....
"	37	ra-vipulā	–	Kāmaeṣakrodha.....
4	2	–	na-vipulā	evaṁ Paramparā....
"	6	ra-vipulā	–	ajopi.....
"	18	–	na-vipulā	Vītarāgabhaya.....
"	13	–	na-vipulā	cāturvarṇyam.....
"	24	bha-vipulā	–	brahmārpanaṁ.....
"	30	–	bha-vipulā	apare niyatā.....
"	31	na-vipulā		Yajñaśiṣṭāmṛta.....
"	38	na-vipulā	–	na hi jñanena.....
"	40	–	na-vipulā	Ajñaśacāśraddhāna.....
5	13	na-vipulā	–	sarvakarmāṇi.....
"	22	–	na-vipulā	Ye hi Saṁs-arśajā.....
"	29	na-vipulā	–	bhoktāraṁ yajña.....
6	1	bha-vipulā	–	anāśritaḥ.....
"	10	na-vipulā	–	yogī yuñjīta.....
"	11	–	ra-ripulā	śucau deśe----------
"	14	bha-vipulā	–	praśāntāmā.....
"	15	–	na-vipulā	Yūñjannevaṁ
"	25	na-vipulā	–	śanaiḥ śanaiḥ.....
"	26	bha-vipulā	–	Yato yato.....
"	27	–	na-vipulā	Praśāntā Manasaṁ
"	36	–	na-vipulā	asaṁyatātmanā.....
"	42	–	na-vipulā	athavā yogi.....
7	6	–	na-vipulā	etadyonīni.....
"	11	–	na-vipulā	balaṁ balvātāṁ.....
"	14	na-vipulā	–	Daivī hyeṣā.....
"	17	na-vipulā	–	teṣaṁ jñanī.....
7	19	–	bha-vipulā	Bahūnāṁ janmanā.....

-	25	ma-vipulā	–	nāhaṁ Prakāśaḥ
-	30	–	bha-vipulā	sādhibūtādi.....
8	2	–	bha-vipulā	sādhi yajñaḥ.....
-	14	bha-vipulā	–	ananya cetāḥ.....
-	24	–	ma-vipulā	Agnirjoyoti.....
-	27	ra-vipulā	–	naite sṛti.....
9	2	ra-vipulā	–	rājavidyā.....
-	3	bha-vipulā	–	aśradadhānāḥ
-	10	bha-vipulā	–	mayā dhyakṣeṇa.....
-	13	–	na-vipulā	mahātmānastu.....
-	17	na-vipulā	–	Pitā hamasya.....
-	26	–	na-vipulā	patraṁ Puṣam Phalaṁ
10	2	na-vipulā	–	na me viduḥ.....
11	5	–	ma-vipulā	ahiṁsā samatā.....
-	6	ra-vipulā	–	maharṣayaḥ.....
-	7	ma-vipulā	–	etām vibhūtiṁ.....
-	8	bha-vipulā	–	aham sarvasya.....
"	25	na-vipulā	–	maharṣīnāṁ.....
"	26	–	bha-vipulā	aśvattahaḥ sarva.....
"	32	–	ma-vipulā	sargūnāmādi.....
11	1	bha-vipulā	–	Madanugrahāya.....
"	11	na-vipulā	–	Divyamālyambara.....
"	53	na-vipulā	–	nāṁ vedairna.....
"	55	bha-vipulā	–	matkarmakṛnma.....
12	9	–	bha-vipulā	atha cittaṁ
"	19	–	na-vipulā	tulyanindā.....
13	1	ma-vipulā	–	idam śarīraṁ
"	17	–	ra-vipulā	jyotiṣāmapi----------
"	18	–	ma-vipulā	iti kṣetraṁ
"	23	na-vipulā	–	Ya Evaṁ Vetti.....

"	31	ra-vipulā	–	anāditvānni.....
14	5	na-vipulā	–	Sattvaṁ Rajastama.....
"	6	ra-vipulā	–	tatra sattvaṁ.....
"	10	ra-vipulā	–	rajastamaścā.....
"	15	–	bha-vipulā	rajasi Pralaṁyaṁ
"	17	–	bha-vipulā	sattvāt saṁjāyate.....
"	19	ma-vipulā	–	nanyaṁ guṇebhyaḥ.....
15	9	ra-vipulā	–	śrotraṁ cakṣuḥ.....
"	18	–	ma-vipulā	yasmāt kṣara.....
"	19	–	na-vipulā	Yo māmeva.....
"	20	–	ra-vipulā	Iṭ Guhyatamaṁ.....
16	6	ma-vipulā	–	Dva Bhūtasaragaau.....
"	10	–	ma-vipulā	Kāmamāśritya.....
"	11	–	na-vipulā	cintāma Pari.....
"	13	–	na-vipulā	Idamadya mayā.....
"	19	–	na-vipulā	tānahaṁ dviṣataḥ.....
"	22	ma-vipulā	–	Etair vimuktaḥ.....
17	10	na-vipulā	–	Yātyāmaṁ.....
"	11	–	bha-vipulā	aphalākaṅakṣi.....
"	12	na-vipulā	–	abhisandhāya.....
"	16	ma-vipulā	–	manaḥ Prasādaḥ.....
"	19	ra-vipulā	–	mūdhagrāḍeṇā.....
2	22	ma-vipulā	–	adeśakāle.....
"	25	–	na-vipulā	Tadi tyanabhi.....
"	26	–	na-vipulā	sadbhāvesādhu.....
18	12	ma-vipulā	–	Aniṣṭamiṣṭaṁ.....
"	13	–	ma-vipulā	Pañcaitāni.....
"	23	na-vipulā	–	niyataṁ saṅga.....
"	26	–	ra-vipulā	Mukta saṅgaḥ.....
"	32	na-vipulā	–	adharmaṁ.....

"	33	bha-vipulā	–	dhṛityā yayā.....
"	36	bha-vipulā	–	sukhaṁ tvidānīṁ.....
"	37	na-vipulā	–	yattadagre viṣa.....
"	38	–	na-vipulā	viṣayendriya.....
"	41	na-vipulā	–	Brāhmaṇakṣatriya.....
"	45	na-vipulā	–	Sve Sve Karmanya.....
"	46	ma-vipulā	–	Yataḥ Pravṛttiḥ.....
"	47	bha-vipulā	–	Śreyān Sva.....
"	52	ma-vipulā	–	Vivikta sevī.....
"	56	na-vipulā	–	Sarvakarmāṇyapi.....
"	64	–	na-vipulā	Sarva Guhyatamaṁ.....
"	70	na-vipulā	–	adhyeṣyate.....
"	75	bha-vipulā	–	Viyāsa Prasādāt.....

TABLE OF THREE VERSES NAMED 'Jātipakṣa Vipulā'

(in whose 1st and third both quarters the same type of gaṇa has been used)

2	35	na-vipulā	na-vipulā	Bhayādraṇā.....
8	3	na-vipulā	na-vipulā	Akṣaraṁ.....
15	7	ra-vipulā	ra-vipulā	Mamaivāṁ śo.....

TABLE OF EIGHT VERSES NAMED "Saṁkrīrṇa-Vipulā'

(in whose 1st and 3rd both quarters different types of gaṇas have been used)

2	43	bha-vipulā	na-vipulā	Kāmātmānaḥ.....
3	7	na-vipulā	ra-vipulā	Yastvindri.....
9	1	bha-vipulā	na-vipulā	idaṁ tute.....

Chapter-Verse	Term	Verse-symbol
(3) Denoting heplessness the time of Creation and Dissolution according to one's actions		
8/19	avaśaḥ	bhūtagrāmaḥ sa.....
(4) Denoting helplessness of the time of New creation and Final Dissolution according to one's actions		
9/8	avaśam	prakṛtiṁ svāma.....
avyakta		
(1) Denoting Soul		
2/25	avyaktaḥ	avyakto'yam.....
(2) Denoting unmanifestation		
2/28	avyaktādīni; avyakta-nidhanāni	avyaktādīni.....
(3) Denoting endowed with attributes & form		
7/24	avyaktam	avyaktaṁ vyakti.....
(4) Denoting the subtle body of Brahmā		
8/18	avyaktāt; avyakta-saṁjñake	avyaktādvyaktayaḥ.....
8/20	avyaktāt	parastasmāttu.....
(5) Denoting Prakṛti (Nature)		
13/5	avyaktam	mahābhūtā-nyahaṁkāro.....
(6) Denoting endowed with attributes and formless		
8/20	avyaktaḥ	parastasmāttu.....

* The term 'amṛta' generally denotes the Supreme Soul (God). But where there is the context of death and immortality, it denotes immortality.

Chapter-Verse	Term	Verse-symbol
9/4	avyakta mūrtinā	mayā tatamidaṁ.....
(7) Denoting attributeless and formless		
12/1	avyaktam	evaṁ statayuktā.....
12/3	avyaktam	ye tvakṣara.....
12/5	avyakta cetasām; avyaktā	kleśo' dhikatara.....
(8) Denoting endowed with attributes & formless, attributeless formless, and endowed with attributes & form.		
8/21	avyaktaḥ	avyakto' kṣara.....
avyaya		
(1) Denoting the characteristic of Soul (spirit)		
2/17	avyayasya	avināśi tu.....
2/21	avyayam	vedāvināśinaṁ.....
13/31	avyayaḥ	anāditvāt
14/5	avyayam	sattvaṁ rajastama
(2) Denoting a characteristic of God		
4/6	avyayātmā	ajo'pi.....
4/13	avyayam	cāturvarṇyaṁ
7/13	avyayam	tribhirguṇa.....
7/24	avyayam	avyaktaṁ vyakti.....
7/25	avyayam	nāhaṁ prakāśaḥ .....
9/13	avyayam	mahātmānastu.....
9/18	avyayam	gatirbhartā prabhuḥ.....
11/4	avyayam	manyase yadi.....
11/18	avyayaḥ	tvamakṣaraṁ paramaṁ...

Chapter-Verse	Term	Verse-symbol
14/27	avyayasya	brahmaṇo hi.....
15/17	avyayaḥ	uttamaḥ puruṣaḥ .....
	(3) Denoting existence of God	
18/20	avyayam	sarva bhūteṣu.....
	(4) Denoting eternity	
2/34	avyayām	akīrtiṁ cāpi.....
	(5) Denoting imperishability	
4/1	avyayam	imaṁ vivasvate.....
9/2	avyayam	rāja vidyā rāja guhya.....
11/2	avyayam	bhavāphyayau hi.....
15/1	avyayam	ūrdhva mūlamadhaḥ....
15/5	avyayam	nirmānamohā.....
18/56	avyayam	sarva karmāṇyapi.....
	aśubha	
	(1) Denoting the world	
4/16	aśubhāt	kiṁ karma kima-karmeti.....
9/1	aśubhāt	idaṁ tu te
	(2) Denoting demoniacal trait	
16/19	aśubhān	tānahaṁ dviṣataḥ.....
	asat	
	(1) Denoting unreal	
2/16	asat	nāsato vidyate.....

Chapter-Verse	Term	Verse-symbol
9/19	asat	tapāmyahamahaṁ.....
11/37	asat	kasmācca te.....
13/12	asat	jñeyaṁ yattat pravakṣyāmi.....
17/28	asat	aśraddhayā hutaṁ.....
	(2) Denoting evil womb	
13/21	asat	puruṣaḥ prakṛtistho.....
	ahaṁkāra	
	(1) Denoting individual egoism	
3/27	ahaṁkāra vimūḍhātmā	prakṛteḥ kriyamāṇāni....
16/18	ahaṁkāram	ahaṁkāraṁ balaṁ darpaṁ.....
17/5	dambhāhaṁkāra saṁyuktāḥ	aśāstra vihitaṁ ghoram.....
18/53	ahaṁkāram	ahaṁkāraṁ balaṁ darpaṁ.....
18/58	ahaṁkāram	maccittaḥ sarva durgāṇi...
18/59	ahaṁkāram	yadahaṁkāramāśritya...
	(2) Denoting cosmic ego	
7/4	ahaṁkāraḥ	bhūmirāpo' nalo.....
13/5	ahaṁkāraḥ	mahābhūtānyahaṁ-kāro.....
	ātmā	
	(1) Denoting God (with attributes and form)	
4/6	avyayātmā, ātmamāyayā	ajo'pi.....
4/7	ātmānam	yadā yadā.....

Chapter-Verse	Term	Verse-symbol
7/18	ātmā	udārāḥ sarva.....
10/15	svayamevāt-manātmānam	svayamevātmanā.....
10/16	ātma vibhūtayaḥ	vaktumarhasya.....
10/18	ātmanaḥ	vistareṇātmano.....
10/19	ātma vibhūtayaḥ	hanta te.....
11/3	ātmānam	evametadyathāttha.....
11/4	ātmānam	manyase yadi.....
11/47	ātmayogāt	mayā prasannena.....
	(2) Denoting attributeless and formless Brahma	
6/25	ātma saṁstham	śanaiḥ śanairuparamed.
6/26	ātmani	yato yato.....
18/37	* ātma buddhi-prasādajam	yattadagre viṣamiva.....
	(3) Denoting God with attributes – formless	
2/45	ātmavān	traiguṇya viṣayā.....
9/5	ātmā	na ca matsthāni.....
13/24	ātmānaṁ	dhyānenātmani.....
	(4) Denoting Self (Soul or Spirit)	
2/55	ātmanyevātmanā	prajahāti yadā.....
3/17	ātma ratiḥ; ātma tṛptaḥ; ātmani	yastvātmaratireva.....
3/43	ātmānamātmanā	evaṁ buddheḥ paraṁ...
4/35	ātmani	yaj jñātvā na.....

* Being the context of 'Sāṁkhya yoga' (Discipline of knowledge) the term 'ātmā' stands for attributeless and formless Brahma.

Chapter-Verse	Term	Verse-symbol
4/38	ātmani	na hi jñānena.....
4/41	ātmavantam	yoga saṁnyasta.....
4/42	ātmanaḥ	tasmādajñāna.....
5/7	sarvabhūtātma bhūtātmā †	yoga yukto.....
5/21	asaktātmā; brahmayoga yuktātmā	bāhya spārśeṣva.....
5/26	viditātmanām	kāma krodha viyuk-tānāṁ.....
6/5	ātmanātmānam; ātmānam; ātmaiva; ātmanaḥ; atmaiva; ātmanaḥ	uddharedātmanāt-mānaṁ.....
6/6	ātmātmanaḥ; ātmaivātmanā; ātmaiva	bandhurātmā.....
6/7	jitātmanaḥ	jitātmanaḥ praśānta.....
6/8	jñāna vijñāna tṛptāmā	jñāna vijñāna.....
6/18	ātmanyeva	yadā viniyataṁ.....
6/20	ātmanātmānaṁ; ātmani	yatroparamatecittaṁ.....
6/28	ātmānam	yuñjennevaṁ sadā.....
6/29	ātmānam; ātmani	sarva bhūtasthāmā.....
7/18	yuktātmā	udārāḥ sarva.....
9/28	saṁnyāsa yoga yuktātmā	śubhāśubha phalairevaṁ.....
9/34	ātmānam	manmanā bhava.....
10/11	ātma bhāvasthaḥ	teṣāmevānu-kampārtha.....
13/24	ātmani; ātmanā	dhyānenātmani.....

† The term 'ātmā' both the times stands for the self because of the context of the 'karma yoga' (Discipline of Action).

Chapter-Verse	Term	Verse-symbol
13/28	ātmanātmānam	samaṁ paśyanhi.....
13/29	ātmānam	prakṛtyaiva ca.....
15/11	ātmani	yatanto yogina.....
16/9	naṣṭātmānaḥ	etāṁ dṛṣṭimavaṣṭabhya
16/21	ātmanaḥ	trividhaṁ narakasyedaṁ.....
16/22	ātmanaḥ	etairvimuktaḥ kaunteya.....
18/16	ātmānam	tatraivaṁ sati....
18/39	ātmanaḥ	yadagre cānubandhe....
	(5) Denoting the man himself	
2/64	ātmavaśyaiḥ	rāga dveṣa viyuktaistu.
3/13	ātma kāraṇāt	yajñaśiṣṭāśinaḥ.....
6/11	ātmanaḥ	śucau deśe.....
8/12	ātmanaḥ	sarva dvārāṇi.....
14/24	tulyanindātma-saṁstutiḥ	sama duḥkha sukhaḥ....
16/17	ātmasambhāvitāḥ	ātmasambhāvitāḥ.....
16/18	ātmaparadeheṣu	ahaṁkāraṁ balaṁ.....
17/19	ātmanaḥ	mūḍhagrāheṇātmano..
	(6) Denoting the body	
4/21	yata cittātmā	nirāśīryatacittātmā.....
5/7	vijitātmā	yogayukto viśuddhātmā.....
6/10	yatacittātmā	yogī yuñjīta.....
6/32	ātmaupamyena	ātmaupamyena sarvatra.....
18/49	jitātmā	asakta buddhiḥ sarvatra.....

Chapter-Verse	Term	Verse-symbol
	(7) Denoting the inner sense	
2/64	vidheyātmā	rāga dveṣa viyuktaistu...
3/27	ahaṁkāra vimūḍhātmā	prakṛteḥ kriyamāṇāni....
4/27	ātmasaṁyama-yogāgnau	sarvāṇīndriya karmāṇi...
4/40	saṁśayātmā; saṁśayātmanaḥ	ajñaścāśraddadhānaśca
5/7	viśuddhātmā	yogayukto viśuddhātmā.
5/11	ātma śuddhaye	kāyena manasā.....
5/21	ātmani	bāhya sparśeṣva.....
6/12	ātmaviśuddhaye	tatraikāgraṁ manaḥ.....
6/14	praśāntātmā	praśāntātmā.....
6/29	yoga yuktātmā	sarvabhūtastha.....
8/2	niyatātmabhiḥ	adhiyajñaḥ kathaṁ.....
9/26	prayatātmanaḥ	patraṁ puṣpaṁ phalaṁ.....
11/24	pravyathitāntarātmā	nabhaspṛśam.....
15/11	akṛtātmānaḥ	yatanto yogina.....
	(8) Denoting the mind	
6/10	ātmānam	yogī yuñjita.....
6/15	ātmānam	yuñjannevaṁ sadātmānaṁ.....
6/19	ātmanaḥ	yathā dīpo.....
6/36	asaṁyatātmanā; vaśyātmanā	asaṁyatātmanā.....
6/47	antarātmanā	yogināmapi.....
13/7	ātmavinigrahah	amānitvamadambhi.....
17/16	ātmavinigrahah	manaḥprasādaḥ.....
18/54	prasannātmā	brahma bhūtaḥ prasannātmā.....

Chapter-Verse	Term	Verse-symbol
	(9) Denoting senses	
18/51	ātmānam	buddhyā viśuddhayā...
	(10) Denoting– mind–intellect–sense	
12/11	yatātmavān	athaitadapyaśakto.....
12/14	yatātmā	saṁtuṣṭaḥ satataṁ.....
	(11) Denoting identification	
2/43	kāmātmānaḥ	kāmātmānaḥ svargaparā.....
14/7	rāgātmakaṁ	rajo rāgātmakaṁ.....
18/27	hiṁsātmakaḥ	rāgī karma phala.....
18/44	paricaryātmakaṁ	kṛṣi gaurakṣya.....

iṣṭa

	(1) Denoting duty	
3/10	iṣṭa kāmadhuk	saha yajñāḥprajāḥ.....
3/12	iṣṭān	iṣṭān bhogānhi.....
	(2) Denoting agreeableness	
13/9	iṣṭāniṣṭopapattiṣu	asaktiranabhiṣvaṅgaḥ....
18/12	iṣṭam	aniṣṭamiṣṭaṁ miśraṁ....
	(3) Denoting relish	
17/9	iṣṭāḥ	kaṭvamlalavaṇā.....
	(4) Denoting worship	
18/70	iṣṭaṁ	adhyeṣyate ca.....

Chapter-Verse	Term	Verse-symbol
	īśvara	
	(1) Denoting Lord Kṛṣṇa	
4/6	īśvaraḥ	ajo'pi.....
5/29	sarvaloka maheśvaram	bhoktāraṁ yajña.....
7/11	bhūta maheśvaram	avajānanti.....
10/3	loka maheśvaram	yo māmajamanādiṁ.....
11/3	parameśvara	evametadyathāttha.....
11/4	yogeśvara	manyase yadi.....
11/9	mahā yogeśvaraḥ	evamuktvā tato.....
15/7	iśvaraḥ	uttamaḥ puruṣaḥ.....
18/75	yogeśvarāt	vyāsaprasādāt.....
18/78	yogeśvaraḥ	yatra yogeśvaraḥ.....
	(2) Denoting God Who is with attributes and formless	
13/27	parameśvaram	samaṁ sarveṣu.....
13/28	īśvaram	samaṁ paśyanhi.....
18/61	īśvaraḥ	īśvaraḥ sarvabhūtānāṁ...
	(3) Denoting soul	
13/22	maheśvaraḥ	upadraṣṭānumantā.....
15/8	īśvaraḥ	śarīraṁ yadavāpnoti.....
	(4) Denoting those who possess demoniac traits	
16/14	īśvaraḥ	asau mayā hataḥ.....
	(5) Denoting the Lord (ruler)	
18/43	īśvarabhāvaḥ	śauryaṁ tejo.....

Chapter-Verse	Term	Verse-symbol
	eka	
	(1) Denoting one pointedness	
6/12	ekāgram	tatraikāgraṁ manaḥ.....
18/72	ekāgreṇa	kaccidetacchrutam.....
	(2) Denoting lack (absence)	
6/16	ekāntam	nātyaśnatastu.....
	(3) Denoting identity (oneness)	
5/5	ekam	yat sāṁkhyaiḥ prāpyate.....
6/31	ekatvam	sarva bhūta sthitaṁ.....
9/15	ekatvena	jñāna yajñena cāpyanye.....
	(4) Denoting exclusiveness	
7/17	eka bhaktiḥ	teṣāṁ jñānī.....
18/66	ekam	sarvadharmān....
	(5) Denoting alone	
6/10	ekākī	yogī yuñjīta....
11/20	ekena	dyāvā pṛthivyo.....
11/42	ekaḥ	yaccāvahāsārtha.....
13/33	ekaḥ	yathā prakāśayat-yekaḥ.....
	(6) Denoting others	
18/3	eke	tyājyaṁ doṣavadi.....
	(7) Denoting mind	
13/5	ekam	mahā bhūtānya-haṁkro.....

Chapter-Verse	Term	Verse-symbol
	(8) Denoting Prakṛti (Nature)	
13/30	ekastham	yadā bhūta pṛthag bhāvaṁ.....
	(9) Denoting number	
2/41	ekā	vyavasāyātmikā.....
3/2	ekam	vyāmiśreṇeva.....
5/1	ekam	saṁnyāsaṁ karmaṇāṁ.....
5/4	ekam	sāṁkhya yogau.....
8/13	ekākṣaram	omityekākṣaraṁ.....
8/26	ekayā	śukla kṛṣṇe gatī.....
10/25	ekamakṣaram	maharṣīṇāṁ bhṛguraharṁ.....
10/42	ekāṁśena	athavā bahunaitena.....
18/20	ekam	sarva bhūteṣu yenaikaṁ.....
18/22	ekasmin	yattu kṛtsna vadeka.....
	(10) Denoting place	
11/7	ekastham	ihaikastharh jagat.....
11/13	ekastham	tatraikastharh jagata.....
	karma	
	(1) Denoting actions	
2/39	karma bandham	eṣā te' bhihitā.....
3/1	karmaṇaḥ; karmaṇi	jyātyasī cet karmaṇaste.....

Chapter-Verse	Term	Verse-symbol
3/9	karma bandhanaḥ	yajñārthāt karmaṇo
3/28	guṇa karma vibhāgayoḥ	tattva vittu mahābāho...
3/29	guṇa karmasu	prakṛter guṇa sammūḍhāḥ.....
3/31	karmabhiḥ	ye me mata midaṁ.....
4/16	karma, karma	kiṁ karma kima karmeti.....
4/17	karmaṇaḥ; karmaṇaḥ	karmaṇo hyapi.....
4/19	jñānāgni dagdha karmāṇam	yasya sarve.....
4/33	karma	śreyāndravyamayā.....
4/37	sarva karmāṇi	yathaidhāṁsi.....
4/41	yoga saṁnyasta-karmāṇam; karmāṇi	yoga saṁnyasta-karmāṇaṁ.....
5/13	sarvakarmāṇi	sarvakarmāṇi manasā...
5/14	karmāṇi; karma phala saṁyogam	na kartṛtvaṁ.....
15/2	karmānubandhīni	adhaścordhvaṁ.....
18/3	karma	tyājyaṁ doṣa.....
18/10	karma	na dveṣṭyakuśalaṁ.....
18/11	karmāṇi	na hi dehabhṛti.....
18/12	karmaṇaḥ	aniṣṭamiṣṭaṁ miśraṁ...
18/13	sarva karmaṇām	pañcaitāni mahābāho....
18/15	karma	śarīravāṅmanobhi.....
18/18	karma codanā; karma; karmasaṁgrahaḥ	jñānaṁ jñeyaṁ parijñātā....
18/19	karma	jñānaṁ karma ca.....
18/23	karma	niyataṁ saṅga rahita.....
18/24	karma	yattu kāmepsunā.....

Chapter-Verse	Term	Verse-symbol
18/25	karma	anubandhaṁ kṣayaṁ.....
(2) Denoting action of the creation of the universe		
7/29	karma	jarā maraṇa mokṣāya.....
8/1	karma	kiṁ tadbrahma.....
8/3	karma saṁjñitaḥ	akṣaraṁ brahma paramaṁ.....
(3) Denoting action with an intersted motive		
2/43	janma karma phala pradām	kāmātmānaḥ svargaparā.....
2/49	karma	dūreṇa hyavaraṁ.....
2/51	karmajam	karmajaṁ buddhi yuktā.....
3/25	karmaṇi	saktāḥ karmaṇya.....
3/26	karma saṅginām	na buddhi bhedaṁ.....
18/2	karmaṇāṁ	kāmyānāṁ karmaṇāṁ...
(4) Denoting (virtuous) actions sanctioned by the scriptures		
2/47	karmaṇi; karma phala hetuḥ	karmaṇye vādhikāraste.....
2/48	karmāṇi	yogasthaḥ kuru.....
2/50	karmasu	buddiyukto jahātīha.....
3/4	karmaṇām	na karmaṇāmanā-rambhā.....
3/7	karma yogam	yastvindriyāṇi.....
3/8	karma; karma	niyataṁ kuru karma.....
3/9	karmaṇā; karma	yajñārthāt karmaṇo.....
3/14	karma samudbhavaḥ	annādbhavanti.....
3/15	karma	karmabrahmod-bhavaṁ.....

Chapter-Verse	Term	Verse-symbol
3/19	karma, karma	tasmādasaktaḥ satataṁ
3/22	karmaṇi	na me pārthāsti.....
3/23	karmaṇi	yadi hyahaṁna.....
3/24	karma	utsīdeyurime lokā.....
3/26	sarva karmāṇi	na buddhi bhedaṁ.....
3/30	karmāṇi	mayi sarvāṇi.....
4/12	karmaṇām; karmajā	kāṅkṣantaḥ karmaṇāṁ....
4/14	karma phale	na māṁ karmāṇi.....
4/15	karma, karma	evaṁ jñātvā.....
4/18	karmaṇi; karma	karmaṇya karam yaḥ.....
4/20	karma phalā saṇgam; karmaṇi	tyaktvā karma.....
4/23	karma	gata saṁgasya.....
4/24	brahma karma samādhinā	brahmārpaṇam brahma.....
4/32	karmajān	evaṁ bahuvidhā.....
5/1	karmaṇām	saṁnyāsaṁ karmaṇāṁ.....
5/2	karma saṁnyāsāt; karmayogaḥ	saṁnyāsaḥ karma yogaśca.....
5/10	karmāṇi	brahmaṇyādhāya.....
5/11	karma	kāyena manasā.....
5/12	karma phalam	yuktaḥ karma phalaṁ....
6/1	karma phalam, karma	anāśritaḥ karma phalaṁ.....
6/3	karma	ārurukṣormuner yogaṁ.....
6/4	karmasu	yadā hi nendriyārtheṣu.....
6/17	karmasu	yuktāhāra vihārasya.....

Chapter-Verse	Term	Verse-symbol
7/28	puṇya karmaṇām	yeṣāṁ tvanta gataṁ.....
9/12	mogha karmāṇaḥ	moghāśā mogha karmāṇo.....
11/55	mat karma kṛt	mat karma kṛnmatparamo.....
12/6	karmāṇi	ye tu sarvāṇi.....
12/10	mat karma paramaḥ; karmāṇi	abhyāse'-pyasamartho.....
12/11	sarva karma phala tyāgam	athaitadapya śakto'si.....
12/12	karma phala tyāgaḥ	śreyo hi jñānama.....
13/24	karma yogena	dhyānenātmani.....
14/7	karma saṁgena	rajo rāgātmakaṁ.....
14/9	karmaṇi	sattvaṁ sukhe.....
14/12	karmaṇām	lobhaḥ pravṛtti-rārambhaḥ.....
14/15	karma saṅgiṣu	rajasi pralayaṁ.....
16/24	karma	tasmacchāstraṁ pramāṇaṁ.....
17/26	karmaṇi	sadbhāve sādhu bhāve..
17/27	karma	yajñe tapasi dāne.....
18/2	sarva karma phala-tyāgam	kāmyānāṁ karmaṇāṁ...
18/3	yajña dāna tapaḥ karma	tyājyaṁ doṣa-vadityeke.....
18/5	yajña dāna tapaḥ karma	yājña dāna tapaḥ karma na
18/6	karmāṇi	etānyapi tu.....
18/8	karma	duḥkhamityeva.....
18/9	karma	kāryamityeva.....

Chapter-Verse	Term	Verse-symbol
18/11	karmaphala tyāgī	na hi dehabhṛtā.....
18/27	karma phala prepsuḥ	rāgī karma phala-prepsu.....
18/41	karmāṇi	brāhmaṇa kṣatriya viśām.....
18/42	brahma karma	śamo damastapaḥ.....
18/43	karma	śauryaṁ tejo.....
18/44	vaiśya karma; paricaryātmakaṁ-karma	kṛṣigaurakṣya.....
18/45	karmaṇi; sva karma-niratah	sve sve karmaṇya.....
18/46	sva karmaṇā	yataḥ pravṛttir-bhūtānāṁ.....
18/47	karma	śreyān sva dharma.....
18/48	karma	sahajaṁ karma-kaunteya.....
18/56	sarva karmāṇi	sarva karmāṇyapi.....
18/57	sarvakarmāṇi	cetasā sarvakarmāṇi.....
18/60	karmaṇā	sva bhāvajena kaunteya.....
18/71	puṇya karmaṇām	sraddhā vānanasūyaśca.....

(5) Denoting kriyā (activity)

3/7	karmendriyaiḥ	yastvindriyāṇi.....
3/27	karmāṇi	prakṛteḥ kriyamāṇāni...
4/9	karma	janma karma ca.....
4/14	karmāṇi; karmabhiḥ	na māṁ karmāṇi.....
9/9	karmāṇi	na ca māṁ tāni.....
13/29	karmāṇi	prakṛtyaiva ca.....

Chapter-Verse	Term	Verse-symbol
	DESIRE	
	(1) Denoting desire	
2/5	artha kāmān	gurūnahatvā hi....
2/43	kāmātmānaḥ	kāmātmānaḥ-svargaparā.....
2/55	kāmān	prajahāti yadā.....
2/62	kāmah; kāmāt	dhāyato viṣayān....
2/71	kāmān	vihāya kāmānyaḥ....
3/37	kāmaḥ	kāma eṣa krodha eṣa....
3/39	kāma rūpeṇa	āvṛtaṁ jñānametena....
3/43	kāma rūpam	evaṁ buddheḥ paraṁ....
4/19	kāma saṁkalpa varjitāḥ	yasya sarve-samārambhāḥ....
5/12	kāma kāreṇa	yuktaḥ karma phalaṁ....
5/23	kāma krodhod bhavam	śaknotīhaiva yaḥ....
5/26	kāma krodha viyuktānām	kāma krodha viyuktānāṁ....
6/24	kāmān	saṁkalpa prabhavān....
7/11	kāma rāga vivarjitam	balaṁ bala vatāṁ....
7/20	kāmaiḥ	kāmaistaistair hṛta-jñānāḥ....
9/21	(kāma) kāmāḥ	te taṁ bhuktvā....
15/5	vinivṛtta kāmāḥ	nirmāna mohā....
16/10	kāmam	kāmamāśritya....
16/12	kāma krodha parāyaṇāḥ	āśāpāśaśatair baddhāḥ....
16/18	kāmam	ahaṁkāraṁ balaṁ darpaṁ....
16/21	kāmaḥ	trividhaṁ narakasyedaṁ....
18/53	kāmam	ahaṁkāraṁ balaṁ....
	(2) Denoting Cupid	
7/11	kāmaḥ	balaḥ balaṁ balavatāṁ....

Chapter-Verse	Term	Verse-symbol
16/8	kāmahaitukam	asatyaapratiṣṭhaṁ....
	(3) Denoting Objects	
2/70	kāmāḥ; kāma (kāmī)	āpūryamāṇamacala....
3/10	iṣṭakāmadhuk	sahayajñāḥ prajā....
6/18	sarvakāmebhyaḥ	yadā viniyataṁ....
7/22	kāmān	sa tayā śraddhayā....
9/21	kāma (– kāmāh)	te taṁ bhuktvā....
10/28	kāmadhuk	āyudhānāmahaṁ....
16/11	kāmopabhoga paramāḥ	cintāmaparimeyāṁ....
16/12	kāma bhogārtham	āśā pāśa śatairbaddhāḥ....
16/16	kāma bhogeṣu	anekacittavibhrāntā....
17/5	kāma rāga balānvitāḥ	aśāstravihitaṁ....
18/24	kāmepsunā	yattu kāmepsunā....
	(4) Denoting the impulse of desire	
16/23	kāmakārataḥ	yaḥ śāstravidhi....
	(5) Denoting the seeker of enjoyments	
9/21	(kāma–) kāmaḥ	te taṁ bhuktvā....
	KĀLA	
	(1) Denoting time	
2/72	antakāle	eṣā brāhmī sthitiḥ....
4/2	kālena	evaṁ paramparāprāpta..
4/38	kālena	na hi jñānena....
7/30	prayāṇakāle	sādhibhūtādhi....
8/2	prayāṇakale	adhiyajñaḥ kathaṁ....
8/5	antakāle	antakāle ca
8/7	kāleṣu	tasmāt sarveṣu....
8/10	prayāṇakāle	prayāṇakāle manasā....
8/27	kāleṣu	naite sṛtī pārtha....
10/30	kālaḥ	prahlādaścāsmi....

Chapter-Verse	Term	Verse-symbol
17/20	kāle	dātavyamiti....
17/22	adeśakāle	adeśakāle yaddāna....
	(2) Denoting Path	
8/23	kāle	yatra kāle tvanāvṛtti....
	(3) Denoting Final-Dissolution	
11/25	kālānalasannibhāni	daṁṣṭrākarālāni....
	(4) Denoting God	
10/33	kālaḥ	akṣarāṇāmakāro'smi....
11/32	kālaḥ	kālo'smi....
	KŪṬASTHA	
	(1) Denoting Unshaken	
6/8	kūṭasthaḥ	jñānavijñānatṛptātmā...
	(2) Denoting the Absolute	
12/3	kūṭastham	ye tvakṣaramanirdeśya...
	(3) Denoting the soul	
15/16	kūṭasthaḥ	dvāvimau puruṣau....
	GATI	
	(1) Denoting God	
6/45	gatim	prayatnādyatamānastu...
7/18	gatim	udārāḥ sarva evaite....
8/13	gatim	omityekākṣaraṁ....
8/21	gatim	avyaktokṣara....
9/18	gatiḥ	gatirbhartā prabhu....
9/32	gatim	māṁ hi pārtha....
12/5	gatiḥ	kleśo'dhikatara....
13/28	gatim	samaṁ paśyanhi....
16/22	gatim	etairvimuktaḥ kaunteya..
16/23	gatim	yaḥ śāstravidhi....
	(2) Denoting Fate or Place	
6/37	gatim	ayatiḥ śraddhayopeto....
16/20	gatim	āsurīṁ yonimāpannā....

Chapter-Verse	Term	Verse-symbol
	(3) Denoting Way or Path	
4/17	gatiḥ	karmaṇo hyapi....
	(4) Denoting attainment	
2/43	bhogaiśvarya gatim	kāmātmāna....
	GUṆA (MODES)	
	(1) Denoting three modes (Sattva or of Goodness; Raja or of passion and Tama or of ignorance)	
3/27	guṇaiḥ	prakṛteḥ kriyamāṇāni....
3/29	guṇasammūḍhāḥ	prakṛterguṇa-sammūḍhāḥ....
4/13	guṇakarmavibhāgaśaḥ	cāturvarṇyaṁ mayā....
7/13	guṇamayaiḥ	tribhirguṇamayair-bhāvaiḥ....
7/14	guṇamayī	daivī hyeṣā guṇamayī....
13/19	guṇān	prakṛtiṁ puruṣaṁ caiva....
13/21	guṇasaṅgaḥ	puruṣaḥ prakṛtistho....
13/23	guṇaiḥ	ya evaṁ vetti....
14/5	guṇāḥ	sattvaṁ rajastama....
14/19	guṇebhyaḥ; guṇebhyaḥ	nānyaṁ guṇebhyaḥ....
14/20	guṇān	guṇānetānatītya.....
14/21	guṇān, guṇān	kairliṅgaistrīn guṇā....
14/23	guṇaiḥ	udāsīnavadāsīno.....
14/25	guṇātītaḥ	mānāpamāna-yostulyaḥ....
14/26	guṇān	māṁ ca yo'vyabhicāreṇa....
15/2	guṇa pravṛddhāḥ	adhaścordhvaṁ....
15/10	guṇānvitam	utkrāmantaṁ sthitaṁ....
18/19	guṇa bhedataḥ; guṇa saṁkhyāne	jñānaṁ karma ca....

Chapter-Verse	Term	Verse-symbol
18/29	guṇataḥ	buddherbhedaṁ dhṛte....
18/40	guṇaiḥ	na tadasti....
18/41	guṇaiḥ	brāhmaṇakṣatriya-viśāṁ....
	(2) Denoting Objects (sense-objects)	
3/28	guṇakarma-vibhāgayoḥ; guṇeṣu	tattvavittu mahābāho....
3/29	guṇa karmasu	prakṛterguṇsammūḍhāḥ..
13/14	sarvendriya guṇā bhāsam; guṇa bhoktṛ	sarvendriyaguṇābhāsaṁ
14/23	guṇāḥ	tattvavittu mahābāho....
	(3) Denoting senses	
3/28	guṇāḥ	tattvavittu mahābāho....
	(4) Denoting the mode of ignorance	
14/18	jaghanya guṇa-vṛttisthāḥ	ūrdhvaṁ gacchanti....
	JAGAT	
	(1) Denoting the Insentient World	
7/5	jagat	apareyamitastvanyāṁ....
	(2) Denoting the moving and the unmoving world	
7/6	jagataḥ	etadyonīni....
9/4	jagat	mayā tatamidaṁ....
9/10	jagat	mayādhyakṣeṇa....
9/17	jagataḥ	pitāhamasya jagato....
10/42	jagat	athavā bahunaitena....
11/7	jagat	ihaikasthaṁ jagat....
11/13	jagat	tatraikasthaṁ jagat....
11/30	jagat	lelihyase grasamānaḥ
16/8	jagat	asatyamapratiṣṭhaṁ....

Chapter-Verse	Term	Verse-symbol
	(3) Denoting the sentient creation	
7/13	jagat	tribhirguṇa mayai....
8/26	jagataḥ	śuklakṛṣṇe gatī....
11/36	jagat	sthāne hṛṣīkeśa.....
16/9	jagataḥ	etāṁ dṛṣṭimavaṣṭabhya..
	JÑĀNA	
	(1) Denoting discrimination between the real and the unreal	
3/3	jñāna yogena	loke'smindvividhā....
4/27	jñāna dīpite	sarvāṇīndriyakarmāṇi....
4/33	jñāna yajñaḥ	śreyān dravyamayā....
5/16	jñānena; jñānam	jñānena tu tadajñānaṁ..
7/20	hṛtajñānāḥ	kāmaistaistairhṛta-jñānāḥ....
9/15	jñānayajñena	jñānayajñena cāpyanye....
10/4	jñānam	buddhirjñānama-sammohaḥ....
13/2	jñānam; jñānam	kṣetrajñaṁ cāpi....
13/34	jñānacakṣuṣā	kṣetrakṣetrajña-yoreva....
14/9	jñānam	sattvaṁ sukhe....
14/11	jñānam	sarvadvāreṣu dehe'smin....
14/17	jñānam	sattvātsaṁjāyate....
15/10	jñānacakṣuṣaḥ	utkrāmantaṁ sthitaṁ....
15/15	jñānam	sarvasya cāhaṁ....
18/50	jñānasya	siddhiṁ prāpto....

Chapter-Verse	Term	Verse-symbol
	(2) Denoting discrimination between what ought to be done and what ought not to be done	
3/39	jñānam	āvṛtaṁ jñānametena....
3/40	jñānam	indriyāṇi mano....
3/41	jñāna vijñāna nāśanam	tasmāttvamindriyā....
4/41	jñāna saṁchinna saṁśayam	yogasaṁnyasta karmāṇaṁ....
4/42	jñānāsinā	tasmādajñāna-sambhūtaṁ....
6/8	jñāna vijñāna tṛptātmā	jñānavijñānatṛptātmā....
	(3) Denoting wisdom (enlightenment)	
4/19	jñānānidagdha-karmāṇam	yasya sarve.....
4/23	jñānāvasthitacetasaḥ	gata saṅgasya-muktasya....
4/33	jñāne	śreyān dravyam ayādyajñā....
4/34	jñānaṁ	tadviddhi praṇipātena....
4/36	jñānaplenaiva	api cedasi....
4/37	jñānāgniḥ	yathaidhāṁsi samiddho....
4/38	jñānena	na hi jñānena....
4/39	jñānam; jñānam	śraddhāvāṁllabhate....
5/17	jñānanirdhūta-kalmaṣāḥ	tad buddha yastadātmā...
10/11	jñānadīpena	teṣāmevānukampārtha....
13/17	jñānam	jyotiṣāmapi....
14/1	jñānam	paraṁ bhūyaḥ pravakṣyāmi....
14/2	jñānam	idaṁ jñānamupāśritya....
16/1	jñānayogavyavasthitiḥ	abhayaṁ sattva-saṁśuddhiḥ....

Chapter-Verse	Term	Verse-symbol
(4) Denoting spiritual wisdom consisting of virtues		
13/11	jñānam	adhyātma jñāna nitya....
13/17	jñāna gamyam	jyotiṣāmapi tajjyotiḥ.....
13/18	jñānam	iti kṣetraṁ tathā....
(5) Denoting refuge		
18/63	jñānam	iti te jñāna mākhyātaṁ...
(6) Denoting study of the Gītā		
18/70	jñāna yajñena	adhyeṣyate ca....
(7) Denoting knowledge of the Scriptures		
4/28	svādhyāya jñāna yajñāḥ	dravya yajñāstapo....
12/12	jñānam; jñānāt	śreyohi jñāna....
18/42	jñānam	śamo damastapaḥ....
(8) Denoting general knowledge		
3/32	sarva jñāna vimūḍhān	ye tvetadabhyasūyanto..
9/12	mogha jñānāḥ	moghāśā mogha karmāṇo....
10/38	jñānam	daṇḍo dama-yatāmasmi....
14/1	jñānānām	paraṁ bhūyaḥ pravakṣyāmi....
14/6	jñāna saṅgena	tatra sattvaṁ nirmala....
18/18	jñānam	jñānaṁ jñeyaṁ parijñātā....
18/19	jñānam	jñānaṁ karma ca
18/20	jñānam	sarva bhūteṣu yenaikaṁ....
18/21	jñānam; jñānam	pṛthaktvena tu....
(9) Denoting firm belief or conviction		
4/10	jñāna tapasā	vītarāgabhayakrodhā...

Chapter-Verse	Term	Verse-symbol
7/2	jñānam	jñānaṁ te'haṁ savijñāna.....
9/1	jñānam	idaṁ tu te.....
JÑĀNĪ		
(1) Denoting enlightened soul		
3/33	jñānavān	sadṛśaṁ ceṣṭate....
(2) Denoting the wise striver		
3/39	jñāninaḥ	āvṛtaṁ jñāna metena....
(3) Denoting the wise who know the scriptures in reality		
4/34	jñāninaḥ	tadviddhi praṇipātena....
(4) Denoting those who possess the knowledge of the scriptures		
6/46	jñānibhyaḥ	tapasvibhyo'dhiko....
(5) Denoting the loving devotee		
7/16	jñānī	caturvidhā bhajante....
7/17	jñānī; jñāninaḥ	teśāṁ jñānī nitya yukta....
7/18	jñānī	udārāḥsarva evaite....
JÑEYA		
(1) Denoting God		
13/12	jñeyam	jñeyaṁ yattat pravakṣyāmi....
13/17	jñeyam	jyotiṣāmapi....
13/18	jñeyam	iti kṣetraṁ tathā
(2) Denoting the world which is visible		
18/18	jñeyam	jñānaṁ jñeyaṁ parijñātā....
TUṢṬA		
(1) Denoting perfection		
2/55	tuṣṭaḥ	prajahāti yadā....

Chapter-Verse	Term	Verse-symbol
3/17	saṁtuṣṭaḥ	yastvātmaratireva....
12/14	saṁtuṣṭaḥ	saṁtuṣṭ aḥ satataṁ....
	(2) Denoting contentment	
4/22	saṁtuṣṭ aḥ	yadṛcchā lābha saṁtuṣṭo....
12/19	saṁtuṣṭaḥ	tulya nindāstuti....
	DEVA	
	(1) Denoting gods such as Indra etc.	
3/11	devān; devāḥ	devān bhāva yatānena....
3/12	devāḥ	iṣṭān bhogānhi vo....
7/23	devān; deva yajaḥ	antavatthu phalaṁ....
9/20	devabhogān	traividyā māṁ....
9/25	deva vratāḥ; devān	yānti devavratāḥ....
10/2	devānām	na me viduḥ....
10/14	devāḥ	sarva metadṛtaṁ manye....
10/15	deva-(deva)	svayamevātma.....
10/22	devānām	vedānāṁ sāma vedo'smi
11/15	devān	paśyāmi devāṁstava....
11/52	devāḥ	sudurdarśamidaṁ....
17/4	*devān	yajante sāttvikā....
17/14	*deva dvija guru prājñapūjanam	deva dvija guru prājña....
18/40	deveṣu	tadasti....
	(2) Denoting Lord Kṛṣṇa	
11/11	devam	divya mālyāmbara dharaṁ....
11/14	devam	tataḥ sa vismayā....

Here the term 'deva' also denotes– Lord Viṣṇu, Lord Śiva, Lord Gaṇeśa, Goddess Durgā and Sun-God, the five gods of the class of God.

Chapter-Verse	Term	Verse-symbol
11/15	deva	paśyāmi devāṁstava....
11/25	deveśa	daṁṣṭrā karālāni....
11/31	devavara	ākhyāhi me....
11/37	deveśa	kasmācca te....
11/44	deva	tasmātpraṇamya....
11/45	deveśa	adṛṣṭa pūrvaṁ....
	(3) Denoting Lord Viṣṇu, the preserver	
11/45	† deva rūpam	adṛṣṭa pūrvaṁ hṛṣito'smi....
	DHARMA	
	(1) Denoting virtuous action	
1/1	dharma kṣetre	dharma kṣetre kurukṣetre....
18/31	dharmam	yayā dharmama-dharmaṁ....
18/32	dharmam	adharmaṁ dharmamiti...
18/34	dharmakāmārthān	yayā tu dharma kāmārthān....
	(2) Denoting family-traditions	
1/40	kula dharmāḥ; dharme	kulakṣaye praṇaśyanti....
1/43	kula dharmāḥ	doṣairetaiḥ kulaghnānāṁ....
1/44	utsanna kula dharmāṇām	utsanna kula dharmāṇām....
	(3) Denoting performance of duty	
1/43	jāti dharmāḥ	doṣairetaiḥ kulaghnānāṁ....

† Here the term 'deva' stands for Lord Viṣṇu because it denotes His four-armed Form.

Chapter-Verse	Term	Verse-symbol
2/7	dharma sammūḍha cetāḥ	kārpaṇya doṣo-pahata....
3/35	svadharmaḥ; paradharmāt; svadharme; paradharmaḥ	śreyān svadhrmo.....
18/47	svadharmaḥ; paradharmāt	śreyān svadharmo viguṇaḥ....
18/66	sarva dharmān	sarva dharmān parityajya....
	(4) Denoting equnimity	
2/40	dharmasya	nehābhikramanāśo'sti....
	(5) Denoting righteousness	
4/7	dharmasya	yadā yadā hi
4/8	dharma saṁsthāpanārthāya	paritrāṇāya sādhūnāṁ....
7/11	dharmāviruddhaḥ	balaṁ balavatāṁ cāhaṁ....
11/18	śāśvata dharma goptā	tvamakṣaraṁ paramaṁ....
14/27	dharmasya	brahmaṇo hi pratiṣṭhāhama.....
	(6) Denoting knowledge-realization	
9/3	dharmasya	aśraddhānāḥ puruṣā....
	(7) Denoting action with an interested motive	
9/21	trayī dharmam	te taṁ bhuktvā....
	PARA	
	(1) Denoting dependence	
2/43	svarga parāḥ	kāmātmānaḥ svargaparā....

Chapter-Verse	Term	Verse-symbol
2/61	matparaḥ	tāni sarvāṇi....
4/39	tatparaḥ	śraddhāvāṁllabhate....
6/14	matparaḥ	praśāntātmā vigatabhīḥ..
12/6	matparāḥ	ye tu sarvāṇi....
18/52	dhyānayogaparaḥ	vivikta sevī....
18/57	matparaḥ	cetasā sarvakarmāṇi....
	(2) Denoting God	
2/59	param	viṣayā vinivartante....
3/19	param	tasmādasaktaḥ satataṁ....
5/16	param	jñānena tu....
11/37	param	kasmācca te....
13/34	param	kṣetra kṣetrajña yoreva....
	(3) Denoting subtle	
3/42	parāṇi; param; parā; paratah	indriyāṇi parāṇyāhuḥ....
3/43	param	evaṁ buddheḥ paraṁ....
	(4) Denoting the Supreme	
3/11	param	devān bhāvayatānena....
4/39	parām	śraddhāvāṁllabhate....
6/45	parām	prayatnādyatamānastu....
7/13	param	tribhirguṇa mayaiḥ....
7/24	param	avyaktaṁ vyaktimāpannaṁ....
8/10	param	prayāṇa kāle manasā....
8/20	paraḥ	parastasmāttu....
8/22	paraḥ	puruṣaḥ sa paraḥ....
8/28	param	vedeṣu yajñeṣu....
9/11	param	avajānanti māṁ....
9/32	parām	māṁ hi pārtha....
10/12	param; param	paraṁ brahma paraṁ dhāma

Chapter-Verse	Term	Verse-symbol
11/38	param	tvamādidevaḥ....
11/47	param	mayā prasannena....
13/12	param	jñeyaṁ yattat-pravakṣyāmi....
13/22	paraḥ	upadraṣṭānumantā ca....
13/28	parām	samaṁ paśyanhi....
14/1	param; parām	paraṁ bhūyaḥ pravakṣyāmi
16/22	parām	etair vimuktaḥ kaunteya....
16/23	parām	yaḥ śāstravidhi mutsṛjya....
18/50	parā	siddhiṁ prāpto yathā....
18/54	parām	brahma bhūtaḥ prasannātmā....
18/62	parām	tameva śaraṇaṁ gaccha....
18/68	parām	ya imaṁ paramaṁ....
18/75	param	vyāsa prasādāt....
	(5) Denoting future	
2/12	param	na tvevāhaṁ jātu....
	(6) Denoting past	
4/4	param	aparaṁ bhavato janma...
	(7) Denoting the next world (hereafter)	
4/40	paraḥ	ajñaścā śraddadhānaśca..
	(8) Denoting other	
3/35	paradharmāt; para dharmaḥ	śreyān sva dharmo.....
18/47	para dharmāt	śreyān sva dharmo.....
	(9) Denoting soul	
7/5	parām	apareyamitastvanyāṁ....

Chapter-Verse	Term	Verse-symbol
	(10) Denoting beyond	
8/9	parastāt	kaviṁ purāṇa-manuśāsitāra....
13/17	param	jyotiṣāmapi tajjyoti....
14/19	param	nānyaṁ guṇebhyaḥ....
	PARAMĀTMĀ	
	(1) Denoting attributeless and formless	
6/7	paramātmā	jitātmanaḥ praśāntasya.....
	(2) Denoting endowed with attributes and form	
15/17	paramātmā	uttamaḥ puruṣa-stvanyaḥ....
	(3) Denoting soul	
13/22	paramātmā	upadraṣṭānumantā ca....
13/31	paramātmā	anāditvānnirguṇa-tvāt....
	PUṆYA	
	(1) Denoting virtuous actions	
6/41	puṇyakṛtām	prāpya puṇyakṛtāṁ....
7/28	puṇyakarmaṇām	yeṣāṁ tvantagataṁ pāpaṁ....
8/28	puṇyaphalam	vedeṣu yajñeṣu
9/20	puṇyam	traividyā māṁ....
9/21	puṇye	te taṁ bhuktvā.....
18/71	puṇyakarmaṇām-	śraddhāvānana-sūyaśca....
	(2) Denoting holiness	
7/9	puṇyaḥ	puṇyo gandhaḥ....
9/33	puṇyāḥ	kiṁ punarbrāhmṇāḥ....
18/76	puṇyam	rājansaṁsmṛtya....

Chapter-Verse	Term	Verse-symbol
	PURĀ	
	(1) Denoting previous preaching	
3/3	purā	loke'smindvividhā....
	(2) Denoting Sarga (Beginning of Brahmā's day)	
3/10	purā	sahayajñāḥ prajāḥ....
	(3) Denoting Mahāsarga (New-creation)	
17/23	purā	Om tatsaditi....
	PURUṢA	
	(1) Denoting common man	
3/36	pūruṣaḥ	atha kena prayukto'yaṁ....
9/3	puruṣāḥ	aśraddadhānāḥ puruṣā....
17/3	puruṣaḥ	sattvānurūpā sarvasya....
	(2) Denoting the striver following the Discipline of Action	
2/60	puruṣasya	yatato hyapi kaunteya....
3/4	puruṣaḥ	na karmaṇā-manārambhā....
3/19	pūruṣaḥ	tasmādasaktaḥ satataṁ....
	(3) Denoting the striver following the Discipline of Knowledge	
2/15	puruṣam	yaṁ hi na vyathaya....
2/21	puruṣah	vedāvināśinaṁ....
	(4) Denoting soul	
13/19	purusam	prakṛtiṁ puruṣam
13/20	puruṣaḥ	kāryakaraṇakartṛtve....
13/21	puruṣaḥ	purusaḥ prakṛtistho....
13/22	puruṣaḥ	upadraṣṭānumantā....
13/23	puruṣam	ya evaṁ vetti....

Chapter-Verse	Term	Verse-symbol
	(5) Denoting perishable-imperishable	
15/16	puruṣau	dvāvimau puruṣau....
	(6) Denoting Brahmā	
8/4	puruṣaḥ	adhibhūtaṁ kṣaro....
	(7) Denoting God with attributes, formless	
8/8	puruṣam	abhyāsayogayuktena....
8/10	puruṣam	prayāṇakāle manasā....
8/22	puruṣaḥ	puruṣaḥ sa paraḥ....
15/4	puruṣam	tataḥ padaṁ tatparimārgi....
	(8) Denoting God with attributes and form	
10/12	puruṣam	paraṁ brahma paraṁ dhāma....
11/18	puruṣaḥ	tvamakṣaraṁ paramaṁ...
11/38	puruṣaḥ	tvamādidevaḥ puruṣaḥ..
15/17	puruṣaḥ	uttamaḥ puruṣastvanyaḥ....
	PRAKṚTI	
	(1) Denoting Universal Nature (insentient)*	
3/5	prakṛtijaiḥ	na hi kaścitkṣaṇamapi....
3/27	prakṛteḥ	prakṛteḥ kriyamāṇāni....
3/29	prakṛteḥ	prakṛterguṇa-sammūḍhā....
7/4	prakṛtiḥ	bhūmirāpo'nalo....
9/7	prakṛtim	sarva bhūtāni kaunteya...

* In fact universal and individual Natures are not two, they are one. When a man accepts his affinity of 'I' and 'mine' with a portion of the Universal Nature, that portion is called individual Nature and a man is bound by that.

Chapter-Verse	Term	Verse-symbol
9/8	prakṛtim	prakṛtiṁ svāmavaṣṭabhya....
9/10	prakṛtiḥ	mayādhyakṣeṇa prakṛtiḥ....
13/19	prakṛtim; prakṛti-sambhavāḥ	prakṛtiṁ puruṣaṁ caiva....
13/20	prakṛtiḥ	kāryakaraṇakartṛtve....
13/21	prakṛtijān	puruṣaḥ prakṛtistho....
13/23	prakṛtim	ya evaṁ vetti....
13/29	prakṛtyā	prakṛtyaiva ca karmāṇi...
13/34	bhūtaprakṛtimokṣam	kṣetrakṣetrajña yoreva...
14/5	prakṛti sambhavāḥ	sattvaṁ rajastama....
15/7	prakṛtisthāni	mamaivāṁśo jīvaloke...
18/40	prakṛtijaiḥ	na tadasti pṛthivyāṁ....
	(2) Denoting nature	
3/33	prakṛteḥ; prakṛtim	sadṛśaṁ ceṣṭate....
7/20	prakṛtyā	kāmaistaistair-hṛtajñānāḥ....
9/8	prakṛteḥ	prakṛtiṁ svāmavaṣṭabhya....
9/12	prakṛtim	moghāśā mogha-karmāṇo....
9/13	prakṛtim	mahātmānastu māṁ....
18/59	prakṛtiḥ	yadahaṁkāramāśritya...
	(3) Denoting God's divine power	
4/6	prakṛtim	ajo'pi sannavyayātmā.....
	(4) Denoting soul	
7/5	prakṛtim	apareyamitastvanyāṁ....
	(5) Denoting normal nature	
11/51	prakṛtim	dṛṣṭvedaṁ mānuṣaṁ rūpaṁ....

Chapter-Verse	Term	Verse-symbol
	(6) Denoting body	
13/21	prakṛtisthaḥ*	puruṣaḥ prakṛtistho....
	PRASĀDA	
	(1) Denoting purity of heart	
2/64	prasādam	rāgadveṣaviyuktaistu.....
2/65	prasāde	prasāde sarva-duḥ khānāṁ....
18/37	ātmabuddhi prasādajam	yattadagre viṣamiva....
	(2) Denoting serenity of mind	
17/16	manaḥ prasādaḥ	manaḥprasādaḥ saumyatvaṁ....
	(3) Denoting grace	
18/56	matprasādāt	sarvakarmāṇyapi sadā...
18/58	matprasādāt	maccittaḥ sarva-durgāṇi....
18/62	tatprasādāt	tameva śaraṇaṁ....
18/73	tvatprasādāt	naṣṭo mohaḥ smṛtir-labdhā....
18/75	vyāsaprasādāt	vyāsa prasādā-cchrutavān....

* When a man is seated in the individual body, he is said to be seated in 'Nature', because no one becomes an enjoyer if he is seated in Universal Nature. As when a youngman marries a girl, he is naturally connected with all the members of her family, so is a man connected with the entire Nature by accepting his affinity for the body.

Chapter-Verse	Term	Verse-symbol
	PRIYA	
	(1) Denoting desirability (favourableness)	
5/20	priyam	na prahṛṣyetpriyaṁ prāpya....
	(2) Denoting 'dear'	
7/17	priyaḥ, priyaḥ	teṣāṁ jñānī nityayukta..
12/14	priyaḥ	saṁtuṣṭaḥ satataṁ....
12/15	priyaḥ	yasmānnodvijate....
12/16	priyaḥ	anapekṣaḥ śucirdakṣa....
12/17	priyaḥ	yo na hṛṣyati....
12/19	priyaḥ	tulya nindāstutir-mauni....
12/20	priyāḥ	ye tu dharmyā-mṛtamidaṁ....
18/65	priyaḥ	manmanā bhava....
18/69	priyataraḥ	na ca tasmān-manuṣyeṣu....
	(3) Denoting attachment	
9/29	priyaḥ	samo'haṁ sarvabhūteṣu....
	(4) Denoting 'liking'	
17/7	priyaḥ	āhārastvapi sarvasya....
17/8	sāttvikapriyāḥ	āyuḥ sattvabalārogya....
17/10	tāmasa priyam	yātayāmaṁ gatarasaṁ....
	(5) Denoting pleasant or agreeable	
17/15	priyahitam	anudvegakaraṁ vākyaṁ....
	(6) Denoting husband	
11/44	priyaḥ	tasmātpraṇamya....
	(7) Denoting wife	
11/44	priyāyāḥ	tasmātpraṇamya....

Chapter-Verse	Term	Verse-symbol
	(8) Denoting good-wish or welfare	
1/23	priyacikīrṣavaḥ	yotsyamānāna-vekṣe'haṁ....
	(9) Denoting loving service	
16/69	priyakṛttamaḥ	na ca tasmān-manuṣyeṣu....
	BALA	
	(1) Denoting army	
1/10	balam; balam	aparyāptaṁ tadasmākaṁ....
	(2) Denoting 'by force'	
3/36	balāt	atha kena prayukto'yaṁ....
	(3) Denoting power	
6/34	balavat	cañcalaṁ hi manaḥ....
7/11	balam	balaṁ balavatāṁ....
8/10	yogabalena	prayāṇa kāle manasā....
16/14	balavān	asau mayā hataḥ....
17/8	āyuḥ sattvabalārogya	āyu sattvabalārogya....
	(4) Denoting brute force or power	
16/18	balam	ahaṁkāraṁ balaṁ darpaṁ....
17/5	kāma rāga balānvitāḥ	aśāstravihitaṁ ghoraṁ....
18/53	balam	ahaṁkāraṁ balaṁ darpaṁ....

Chapter-Verse	Term	Verse-symbol
	BĪJA	
	(1) Denoting God	
7/10	bījam	bījam māṁ sarvabhūtānāṁ....
9/18	bījam	gatirbhartā prabhuḥ....
10/39	bījam	yaccāpi sarva bhūtānāṁ....
	(2) Denoting soul	
14/4	bījapradaḥ	sarvayoniṣu kaunteya....
	BUDDHI	
	(1) Denoting equanimity	
2/39	buddhiḥ; buddhyā	eṣā te'bhihitā
2/49	buddhau	dūreṇa hyavaraṁ karma....
2/50	buddhiyuktaḥ	buddhiyukto jahātīha....
2/51	buddhiyuktāḥ	karmajaṁ buddhi yuktā....
	(2) Denoting firm determination (intellect)	
2/52	buddhiḥ	yadā te mohakalilaṁ....
2/65	buddhiḥ	prasāde sarva-duḥkhānāṁ....
2/66	buddhiḥ	nāsti buddhira-yuktasya....
18/17	buddhiḥ	yasya nāhaṁkṛto....
	(3) Denoting common intellect	
2/41	buddhiḥ; buddhayaḥ	vyavasāyātmikā-buddhiḥ....

Chapter-Verse	Term	Verse-symbol
2/44	buddhiḥ	bhogaiśvarya-prasaktānāṁ....
2/53	buddhiḥ	śrutivipratipannā te....
3/2	buddhim	vyāmiśreṇeva vākyena..
3/26	buddhibhedaṁ	na buddhibhedaṁ janayeda....
3/40	buddhiḥ	indriyāṇi mano....
3/42	budhiḥ; buddheḥ	indriyāṇi parāṇyāhuḥ....
3/43	buddheḥ	evaṁ buddheḥ paraṁ....
5/11	buddhyā	kāyena manasā....
5/28	yatendriyamano-buddhiḥ	yatendriyamano-buddhirmuni....
6/25	buddhyā	śanaiḥ śanai-ruparamed....
8/7	arpitamanobuddhiḥ	tasmātsarveṣu kāleṣu....
10/4	buddhiḥ	buddhirjñānama-sammohaḥ....
12/8	buddhim	mayyeva mana ādhatsva....
12/14	arpitamanobuddhiḥ	saṁtuṣṭaḥ satataṁ....
18/16	akṛtabuddhitvāt	tatraivaṁ sati kartāra....
18/29	buddheḥ	buddherbhedaṁ dhṛteścaiva....
18/30	buddhiḥ	pravṛttiṁ ca nivṛttiṁ....
18/31	buddhiḥ	yayā dharmaṃ-adharmaṁ....
18/32	buddhiḥ	adharmaṁ dharmamiti..
18/49	asaktabuddhiḥ	asaktabuddhiḥ sarvatra....
18/51	buddhyā	buddhyā viśuddhayā....

Chapter-Verse	Term	Verse-symbol
	(4) Denoting discrimination	
2/63	buddhināśaḥ; buddhināśāt	krodhādbhavati sammohaḥ....
3/1	buddhiḥ	jyāyasī cetkarmaṇaste
7/10	buddhiḥ	bījaṁ māṁ sarva-bhūtānāṁ....
	(5) Denoting Sāttvika (good) intellect	
6/21	buddhigrāhyam	sukhamātyantikaṁ....
	(6) Denoting Cosmic intelligence	
7/4	budhiḥ	bhūmirāpo'nalo vāyuḥ....
13/5	budhiḥ	mahābhūtāny-ahaṁkāro....
	BRAHMA	
	(1) Denoting the Absolute (attributeless-formless)	
2/72	brahmanirvāṇam	eṣā brāhmī sthitiḥ....
4/25	brahmāgnau	daivamevāpare yajñaṁ....
4/31	brahma	yajñaśiṣṭāmṛtabhujo....
5/6	brahma	saṁnyāsastu mahābāho..
5/19	brahma, brahmaṇi	ehaiva tairjitaḥsargo.....
5/20	brahmavit; brahmaṇi	na prahṛṣyet-priyaṁ....
5/21	brahmayogayuktātmā	bāhyasparśeṣvasakt-ātmā....
5/24	brahma nirvāṇam; brahmabhūtaḥ	yo'ntaḥ sukho'ntarā....
5/25	brahmanirvāṇam	labhante brahma-nirvāṇa....
5/26	brahmanirvāṇam	kāmakrodha-viyuktānāṁ....

Chapter-Verse	Term	Verse-symbol
6/27	brahmabhūtam	praśāntamanasaṁ hyenaṁ....
6/28	brahmasaṁsparśam	yuñjannevaṁ sadātmānaṁ....
7/29	brahma	jarāmaraṇamokṣāya....
8/1	brahma	kiṁ tadbrahma....
8/3	brahma	akṣaraṁ brahma paramaṁ....
8/24	brahma; brahmavidaḥ	agnirjyotirahaḥ....
13/12	brahma	jñeyaṁ yattat-pravakṣyāmi....
13/30	brahma	yadā bhūta-pṛthagbhāvaṁ....
14/26	brahmabhūyāya	māṁ ca yo'vya-bhicāreṇa....
14/27	brahmaṇaḥ	brahmaṇo hi pratiṣṭhā....
18/50	brahma	siddhiṁ prāpto yathā....
18/53	brahmabhūyāya	ahaṁkāraṁ balaṁ darpaṁ....
18/54	brahmabhūtaḥ	brahmabhūtaḥ prasannātmā....
	(2) Denoting God with attributes and formless	
3/15	brahma	karma brahmodbhavaṁ..
4/24	brahmārpaṇaṁ; brahmahaviḥ; brahmāgnau; brahmaṇā; brahmaiva; brahma karmasamādhinā	brahmārpaṇaṁ brahma
6/38	brahamaṇaḥ	kaccinnobhayavibhraṣṭ....
17/23	brahmaṇaḥ	Oṁ tatsaditi.....

Chapter-Verse	Term	Verse-symbol
	(3) Denoting God with attributes and form	
5/10	brahmaṇi	brahmaṇyādhāya....
10/12	brahma	paraṁ brahma paraṁ.....
	(4) Denoting the Veda	
3/15	brahmodbhavam; brahma	karma brahmodbhavaṁ...
4/32	brahmaṇaḥ	evaṁ bahuvidhā....
6/44	śabdabrahma	pūrvābhyāsena....
17/24	brahmavādinām	tasmādomityudā....
	(5) Denoting 'Praṇava' (Om)	
8/13	brahma	Omityekākṣaraṁ....
	(6) Denoting Brahmā (the Creator)	
8/16	ābrahmabhuvanāt	ābrahma-bhuvanāllokāḥ....
8/17	brahmaṇaḥ	sahasrayuga paryanta....
11/15	brahmāṇam	paśyāmi devāṁstava...
11/37	brahmaṇaḥ	kasmācca te na....
	(7) Denoting Prakṛti (Nature)	
14/3	brahma	mama yonirmahad-brahma....
14/4	brahma	sarvayoniṣu kaunteya....
	(8) Denoting Brāhmaṇa (a member of the priest class)	
18/42	brahmakarma	śamo damastapaḥ....
	BRĀHMAṆA	
	(1) Denoting enlightened soul	
2/46	brāhmaṇasya	yāvānartha udpāne....

Chapter-Verse	Term	Verse-symbol
	(2) Denoting Brāhmaṇa (priest)	
5/18	brāhmaṇe	vidyāvinaya sampanne....
9/33	brāhmaṇāḥ	kiṁ punar-brāhmaṇāḥ....
17/23	brāhmaṇāḥ	Om tatsaditi....
18/41	brāhmaṇakṣatriya-viśām	brāhmaṇakṣatriya-viśām.....
	BHĀVA	
	(1) Denoting existence (entity) (being)	
2/16	bhāvaḥ	nāsato vidyate....
8/3	bhūtabhāvod-bhavakaraḥ	akṣaraṁ brahma paramaṁ....
10/11	ātmabhāvasthaḥ	teṣāmevānukampārtha...
17/26	sadbhāve	sadbhāve sādhubhāve....
18/20	bhāvam	sarvabhūteṣu yenaikaṁ..
18/21	nānābhāvān	pṛthaktvena tu....
	(2) Denoting God (the Supreme)	
4/10	madbhāvam	vītarāgabhaya krodhā....
7/24	bhāvam	avyaktaṁ vyakti-māpannaṁ....
8/5	madbhāvam	antakāle ca....
8/20	bhāvaḥ	parastasmāttu....
9/11	bhāvam	avajānanti māṁ....
13/18	madbhāvāya	iti kṣetraṁ tathā....
14/19	madbhāvaṁ	nānyaṁ guṇebhyaḥ....
	(3) Denoting mode, object and action	
7/12	bhāvāḥ	ye caiva sāttvikā....

Chapter-Verse	Term	Verse-symbol
7/13	bhāvaiḥ	tribhirguṇamayair-bhāvai....
8/4	bhāvaḥ	adhibhūtaṁ kṣaro....
	(4) Denoting nature	
7/15	bhāvam	na māṁ duṣkṛtino....
	(5) Denoting being, object etc.	
8/6	bhāvam; tadbhāva-bhāvitaḥ	yaṁ yaṁ vāpi....
10/17	bhāveṣu	kathaṁ vidyāmahaṁ....
	(6) Denoting mental disposition (feeling) (traits)	
10/5	bhāvāḥ	ahiṁsā samatā....
17/16	bhāva saṁsuddhiḥ	manaḥ prasādaḥ....
17/26	sādhubhāve	sadbhāve sādhubhāve...
18/17	bhāvaḥ	yasya nāhaṁkṛto....
	(7) Denoting devotion	
10/6	madbhāvāḥ	maharṣayaḥ sapta pūrve....
10/8	bhāvasamanvitāḥ	ahaṁ sarvasya....
	(8) Denoting the body of beings etc.	
13/30	bhūtapṛthagbhāvam	yadā bhūtapṛthag-bhāva....
	BHŪTA	
	(1) Denoting human beings	
2/69	sarvabhūtānām; bhūtāni	yā niśā sarva-bhūtānāṁ....
7/11	bhūteṣu	balaṁ balavatāṁ....
10/5	bhūtānām	ahiṁsā samatā
	(2) Denoting identification	
5/7	(sarvabhūtātma-) bhūtātmā	yogayukto viśuddhātmā....

Chapter-Verse	Term	Verse-symbol
5/24	brahmabhūtaḥ	yo'ntaḥ sukho.....
6/27	brahmabhūtam	praśāntamanasaṁ....
7/5	jīvabhūtām	apareyamitastvanyāṁ...
15/7	jīvabhūtaḥ	mamaivāṁśo jīvaloke....
18/54	brahmabhūtaḥ	prasannātmā....
	(3) Denoting the entire creation (universe)	
8/22	bhūtāni	puruṣaḥ sa paraḥ....
9/4	sarvabhūtāni	mayā tatamidaṁ....
9/5	bhūtāni; bhūtabhṛt; bhūtasthaḥ; bhūtabhāvanaḥ	na ca matsthāni...
9/6	bhūtāni	yathākāśasthito.....
	(4) Denoting bodies of beings	
8/20	bhūteṣu	parastasmāttu....
15/16	bhūtāni	dvāvimau puruṣau....
17/6	bhūtagrāmam	karśayantaḥ śarīrastham....
	(5) Denoting ghosts and evil spirits	
9/25	bhūtāni	yānti devavratā....
17/4	bhūtagaṇān	yajante sāttvikā....
	(6) Denoting five subtle elements	
13/5	mahābhūtāni	mahābhūtānya-haṁkāro....
13/34	bhūtaprakṛti mokṣam	kṣetrakṣetrjña-yoreva....
	(7) Denoting men and gods etc.	
2/34	bhūtāni*	akīrtiṁ cāpi....

* Arjuna's infamy can be recounted by men and gods etc., rather than by birds and beasts. So the term 'bhūtāni' here stands for men and gods also.

Chapter-Verse	Term	Verse-symbol
	(8) Denoting beings	
2/28	bhūtāni	avyaktādīni bhūtāni....
2/30	bhūtāni	dehī nityamabadhyo....
3/14	bhūtāni	annādbhavanti....
3/18	sarvabhūteṣu	naiva tasya kṛtenārtho...
3/33	bhūtāni	sadṛśaṁ ceṣṭate....
4/6	bhūtānām	ajo'pi sannavyayātmā....
4/35	bhūtāni	yajjñātvā na....
5/7	sarvabhūtātma (-bhūtātmā)	yogayukto viśuddhātmā....
5/25	sarvabhūtahite	labhante brahma-nirvāṇaṁ....
5/29	sarvabhūtānām	bhoktāraṁ yajña tapasāṁ....
6/29	sarvabhūtastham; sarvabhūtāni	sarvabhūtastham-ātmānaṁ....
6/31	sarvabhūtasthitam	sarvabhūtasthitaṁ yo māṁ....
7/6	bhūtāni	etadyonīni bhūtāni....
7/9	sarvabhūteṣu	puṇyo gandhaḥ....
7/10	sarvabhūtānām	bījaṁ māṁ sarva-bhūtānāṁ....
7/26	bhūtāni	vedāhaṁ samatītāni....
7/27	sarvabhūtāni	icchādveṣasamutthena...
8/3	bhūtabhāvod-bhavakaraḥ	akṣaraṁ brahma paramaṁ....
8/19	bhūtagrāmaḥ	bhūtagrāmaḥ sa evāyaṁ....
9/7	sarvabhūtāni	sarvabhūtāni kaunteya...
9/8	bhūtagrāmam	prakṛtiṁ svāmavastabhya....

Chapter-Verse	Term	Verse-symbol
9/11	bhūtamaheśvaram	avajānanti māṁ....
9/13	bhūtādim	mahātmānastu māṁ....
9/29	sarvabhūteṣu	samo'haṁ sarva-bhūteṣu....
10/15	bhūtabhāvana; bhūtesa	svayamevātman-ātmānaṁ....
10/20	sarvabhūtāśayasthitaḥ; bhūtānām	ahamātmā guḍākeśa....
10/22	bhūtānām	vedānāṁ sāmavedo'smi
10/39	sarvabhūtānām; bhūtam	yaccāpi sarva-bhūtānāṁ....
11/2	bhūtānām	bhavāpyayau hi....
11/15	bhūtaviśeṣasaṅghān	paśyāmi devāṁstava....
11/55	sarvabhūteṣu	matkarma-kṛnmatparamo....
12/4	sarvabhūtahite	saṁniyamyendriya-grāmaṁ....
12/13	sarvabhūtānām	adveṣtā sarva-bhūtānāṁ....
13/15	bhūtānām	bahirantasca bhūtānāṁ..
13/16	bhūteṣu; bhūtabhartṛ	avibhaktaṁ ca....
13/27	bhūteṣu	samaṁ sarveṣu....
13/30	bhūtapṛthagbhāvam	yadā bhūta-pṛthagbhāva....
14/3	sarva bhūtānām	mama yonirmahad-brahma....
15/13	bhūtāni	gāmāviśya ca.....
16/2	bhūteṣu	ahiṁsā satyamakrodha....
16/6	bhūtasargau	dvau bhūtasargau....
18/20	sarvabhūteṣu	sarvabhūteṣu yenaikaṁ....

Chapter-Verse	Term	Verse-symbol
18/21	bhūteṣu	pṛthaktvena tu....
18/46	bhūtānām	yataḥ pravṛttir-bhūtānāṁ....
18/54	bhūteṣu	brahmabhūtaḥ prasannātmā....
18/61	sarvabhūtānām, sarvabhūtāni	īśvaraḥ sarva bhūtānāṁ....
	MANA	
	(1) Denoting mind	
1/30	manaḥ	gāṇḍīvaṁ sraṁsate....
5/19	manaḥ	ihaiva tairjitaḥ....
5/13	manasā	sarvakarmāni manasā....
	(2) Denoting universal mind	
7/4	manaḥ	bhūmirāpo'nalo vāyuḥ...
	(3) Denoting mental disposition	
2/60	manaḥ	yatato hyapi....
2/67	manaḥ	indriyāṇāṁ hi....
3/6	manasā	karmendriyāṇi saṁyamya....
3/7	manasā	yastvindriyāṇi....
3/40	manaḥ	indriyāṇi mano....
3/42	manaḥ; manasaḥ	indriyāṇi parāṇyāhuḥ....
5/11	manasā	kāyena manasā....
5/28	yatendriyamano-buddhiḥ	yatendriyamano-budhiḥ....
6/12	manaḥ	tatraikāgraṁ manaḥ....
6/14	manaḥ	praśāntātmā vigatabhī....
6/24	manasā	saṁkalpabhavāna....
6/25	manaḥ	śanaiḥ śanairuparamed...

Chapter-Verse	Term	Verse-symbol
6/26	manaḥ	yato yato niścarati...
6/27	praśāntamanasaṁ	praśāntamanasaṁ hyenaṁ....
6/34	manaḥ	cañcalaṁ hi manaḥ....
6/35	manaḥ	asaṁśayaṁ mahābāho....
8/7	arpitamanobuddhiḥ	tasmātsarveṣu kāleṣu....
8/10	manasā	prayāṇakāle manasā..
8/12	manaḥ	sarvadvārāṇi saṁyamya
9/34	manmanāḥ	manmanābhava....
10/22	manaḥ	vedānāṁ sāma-vedo'smi....
11/45	manaḥ	adṛṣṭapūrvaṁ hṛṣito'smi....
12/2	manaḥ	mayyāveśya mano....
12/8	manaḥ	mayyeva mana....
12/14	arpitamanobuddhiḥ	saṁtuṣṭaḥ satataṁ....
15/7	manaḥṣaṣṭhāni	mamaivāṁśo jīvaloke.....
15/9	manaḥ	śrotraṁ cakṣuḥ sparśanaṁ....
17/11	manaḥ	aphalākāṅkṣibhir yajño....
17/16	manaḥprasādaḥ	manaḥ prasādaḥ saumyatvaṁ
18/33	manaḥprāṇendriya-kriyāḥ	dhṛtyā yayā dhārayate....
18/65	manmanāḥ	manmanā bhava....

Chapter-Verse	Term	Verse-symbol
	MAHĀTMĀ	
	(1) Denoting dear devotees	
7/19	mahātmā	bahūnāṁ janmanāmante....
8/15	mahātmānaḥ	māmupetya punarjanma....
18/74	mahātmanaḥ	ityahaṁ vāsudevasya....
	(2) Denoting striver devotees	
9/13	mahātmānaḥ	mahātmanastu māṁ....
	(3) Denoting the Cosmic-Form of God	
11/12	mahātmanaḥ	divi sūryasahasrasya.....
11/20	mahātman	dyāvāpṛthivyorida-mantaraṁ....
11/37	mahātman	kasmācca te na....
	(4) Denoting Lord Kṛṣṇa	
11/50	mahātmā	ityarjunaṁ vāsudeva....
	MAUNA	
	(1) Denoting restraint over speech	
10/38	maunam	daṇḍo damayatāmasmi..
	(2) Serenity of mind	
17/16	maunam	manaḥ prasādaḥ
	YAJÑA	
	(1) Denoting duty	
3/9	yajñārthāt	yajñārthāt-karmaṇo'nyatra....
3/10	sahayajñāḥ	sahayajñāḥ prajāḥ sṛṣṭvā....
3/12	yajñabhāvitāḥ	iṣṭānbhogānhi....
3/13	yajñaśiṣṭāśinaḥ	yajñaśiṣṭāśinaḥ santo....

Chapter-Verse	Term	Verse-symbol
3/14	yajñāt; yajñaḥ	annādbhavanti....
3/15	yajñe	karma brahmodbhavaṁ
4/23	yajñāya	gatasaṅgasya....
4/28	yogayajñāḥ	dravyayajñāstapo...
4/31	yajñaśiṣṭāmṛtabhujaḥ	yajñaśiṣṭāmṛtabhujo.....
16/1	yajñaḥ	abhayaṁ sattva-saṁśuddhi....
	(2) Denoting offer	
4/25 Ist half	yajñam	daivamevāpare....
	(3) Denoting soul (self)	
4/25 2nd half	yajñam	daivamevāpare....
	(4) Denoting discrimination	
4/25	yajñena	daivamevāpare....
4/33	jñānayajñaḥ	śreyāndravyamayā....
	(5) Denoting charity etc.	
4/28	dravyayajñāḥ	dravyayajñāstapo.....
4/33	yajñāt	śreyāndravyamayā.....
	(6) Denoting study	
4/28	svādhyāyajñāna-yajñāḥ	dravyayajñāstapo-yajñā....
18/70	jñānayajñena	adhyeṣyate ca ya....
	(7) Denoting austerity or toleration	
4/28	tapoyajñāḥ	dravyayajñāstapo.....
	(8) Denoting means (disciplines etc.)	
4/30	yajñavidaḥ; yajña-kṣapita kalmaṣāḥ	apare niyatāhārāḥ....
4/32	yajñāḥ	evaṁ bahu vidhā....
10/25	yajñānām	maharṣīṇāṁ bhṛguraham....

Chapter-Verse	Term	Verse-symbol
	(9) Denoting sacrifice etc.	
5/29	yajñatapasām	bhoktāraṁ yajña-tapasāṁ....
8/28	yajñeṣu	vedeṣu yajñeṣu....
9/16	yajñaḥ	ahaṁ kraturahaṁ....
9/20	yajñaiḥ	traividyā māṁ....
11/48	vedayajñā-dhyayanaiḥ	na vedayajñā-dhyayanai....
17/7	yajñaḥ	āhārastvapi....
17/11	yajñaḥ	aphalākāṅkṣibhi....
17/12	yajñam	abhisaṁdhāya tu....
17/13	yajñam	vidhihīnama-sṛṣṭānnaṁ....
17/23	yajñāḥ	Om tatsaditi....
17/24	yajñadānatapaḥ kriyāḥ	tasmādomityudā....
17/25	yajñatapaḥ kriyāḥ	tadityanabhisaṁdhaya...
17/27	yajñe	yajñe tapasi....
18/3	yajñadānatapaḥkarma	tyājyaṁdoṣavodityeke.....
18/5	yajñadānatapaḥ karma; yajñaḥ	yajñadānatapaḥ karma na....
	(10) Denoting the chant of the Divine Name	
10/25	japa yajñaḥ	maharṣiṇāṁ bhṛguraham....
	(11) Denoting ostentation	
16/17	nāma yajñaiḥ	ātma sambhāvitāḥ....
	YUKTA	
	(1) Denoting with	
1/14	yukte	tataḥ śvetairhayair-yukte....
2/50	buddhi yuktaḥ	buddhiyukto jahātīha....

Chapter-Verse	Term	Verse-symbol
2/51	buddhi yuktāḥ	karmajaṁ buddhi-yuktā....
5/6	yogayuktaḥ	saṁnyāsastu mahābāho..
5/7	yogayuktaḥ	yogayukto viśuddhātmā....
7/22	yuktaḥ	sa tayā śraddhayā....
8/8	abhyāsayogayuktena	abhyāsayogayuktena....
8/10	yuktaḥ	prayāṇakāle manasā....
9/28	saṁnyāsayoga-yuktātmā*	śubhāśubha-phalairevaṁ....
15/14	prāṇāpāna-samāyuktaḥ	ahaṁ vaiśvānaro....
17/17	yuktaiḥ	śraddhyā parayā taptaṁ....
18/51	yuktaḥ	buddhyā viśuddhayā....
	(2) Denoting absorbed (steadfast)	
2/39	yuktaḥ	eṣā te'bhihitā....
6/29	yogayuktātmā	sarvabhūtastham-ātmānaṁ....
7/17	nityayuktaḥ	teṣāṁ jñānī nityayukta..
7/18	yuktātmā	udārāḥ sarva....
7/30	yuktacetasaḥ	sādhibhūtādhidaivaṁ....
8/14	nityayuktasya	ananya cetāḥ satataṁ....
8/27	yogayuktaḥ	naite sṛtī pārtha....

* If the Saṁskṛt words are translated into Hindī according to Saṁskṛt inflexion, sometimes it does not fit properly into Hindī language. Therefore an attempt has been made to translate the words into Hindī according to Saṁskṛit inflexion, but where there is translation of compound words or of sentences of Saṁskṛt into Hindī, it has been done according to the sentence-construction of Hindī.

Chapter-Verse	Term	Verse-symbol
9/14	nityayuktāḥ	satataṁ kīrtayanto....
9/22	nityābhiyuktānām	ananyāścintayanto....
10/10	satateyuktānāṁ	teṣāṁsatatayuktānāṁ...
12/1	satatayuktāḥ	evaṁ satatayuktā.....
12/2	nityayuktāḥ	mayyāveśya mano....
	(3) Denoting fixed in equanimity	
3/26	yuktaḥ	na buddhibhedaṁ....
5/23	yuktaḥ	śaknotīhaiva yaḥ....
6/8	yuktaḥ	jñānavijñāna-tṛptātmā....
	(4) Denoting regulated	
6/17	yuktāhāravihārasya; yuktaceṣṭasya; yukta-svapnāvabodhasya	yuktāhāravihārasya.....
	(5) Denoting 'Karma Yogī'	
2/61	yuktaḥ	tāni sarvāṇi....
4/18	yuktaḥ	karmaṇyakarma yaḥ....
5/12	yuktaḥ	yuktaḥ karmaphalaṁ....
	(6) Denoting 'Sāṅkhya Yogī'	
5/8	yuktaḥ	naiva kiṁcitkaromiti....
	(7) Denoting 'Dhyāna Yogī'	
6/14	yuktaḥ	praśāntātmā vigatabhī...
6/18	yuktaḥ	yadā viniyataṁ....
	(8) Denoting 'Bhakti Yogī'	
6/47	yuktatamaḥ	yoginmāmapi sarveṣāṁ...
12/2	yuktatamāḥ	mayyāveśya mano....

YOGA

(the term 'Yoga' formed from the root 'yujir yoga')

	(1) Denoting 'Karma Yoga'	
2/39	yoge	eṣā te'bhihitā....

Chapter-Verse	Term	Verse-symbol
4/1	yogam	imaṁ vivasvate....
4/2	yogaḥ	evaṁ paramparā-prāpta....
4/38	yogasaṁsiddhaḥ	na hi jñānena....
5/1	yogam	saṁnyāsaṁ karmaṇāṁ.....
5/4	sāṁkhyayogau	sāṅkhyayogau pṛthagbālāḥ....
5/5	yogam	yatsāṅkhyaiḥ prāpyate.....
6/2	yogam	yaṁ saṁnyāsamiti.....
	(2) Denoting 'to provide gain'	
2/45	niryogakṣemaḥ	traiguṇyaviṣayā vedā....
9/22	yogakṣemam	ananyāścintayanto.....
	(3) Denoting equanimity (evenness of mind)	
2/48	yogasthaḥ; yogaḥ	yogasthaḥ kuru....
2/50	yogāya; yogaḥ	buddhiyukto jahātīha...
4/28	yogayajñāḥ	dravyayajñāstapo-yajñā....
4/41	yogasaṁnyasta-karmāṇam	yogasaṁnyasta-karmāṇaṁ....
4/42	yogam	tasmādajñāna-sambhūtaṁ.....
5/6	yogayuktaḥ	saṁnyāsastu mahābāho....
5/7	yogayuktaḥ	yogayukto viśuddhātmā....
6/3	yogam; yogārūḍhasya	ārurukṣormuner-yogaṁ....
6/4	yogārūḍhaḥ	yadā hi nendriyārtheṣu...
6/44	yogasya	jijñāsurapi....
8/8	abhyāsayoga-yuktena	abhyāsayoga-yuktena....

Chapter-Verse	Term	Verse-symbol
8/27	yogoyukta	naite sṛtī pārtha....
12/9	abhyāsayogena	atha cittaṁ samādhātuṁ....
12/11	madyogam	athaitadapyaśakto'si....
16/1	jñānayoga-vyavasthitiḥ	abhyaṁ sattva-saṁśuddhi....
18/33	yogena	dhṛtyā yayā....
	(4) Denoting equanimity as an end	
2/53	yogam	śrutivipratipannā te....
6/23	yoga saṁjñitam	taṁ vidyādduḥkha-saṁyoga....
	(5) Denoting 'Bhakti Yoga'	
7/1	yogam	mayyāsaktamanāḥ pārtha....
10/7	yogena	etāṁ vibhutiṁ....
12/6	yogena	ye tu sarvāṇi....
13/10	ananyayogena	mayi cānanyayogena....
	(6) Denoting 'Karma Yogi'	
5/5	yogaiḥ	yatsāṅkhyaiḥ prāpyate..
	(7) Denoting the Gita	
18/75	yogam	vyāsaprasādācchruta....
	(8) Denoting relationship	
9/28	saṁnyāsayoga-yuktātmā	śubhāśubha-phalairevaṁ....
	(9) Denoting 'Sāṅkhya Yogi and Bhakti Yogi'	
12/1	yogavittamāḥ	evaṁ satatayuktā....
	(The term 'Yoga' formed from the root 'Yuj Samādhau')	
	(1) Denoting control of senses	
4/27	ātmasaṁyama-yogāgnau	sarvāṇindriyakarmāṇi....

Chapter-Verse	Term	Verse-symbol
8/12	yogadhāraṇām	sarvadvārāṇi saṁyamya....
	(2) Denoting yoga of meditation	
6/12	yogam	tatraikāgraṁ manaḥ....
6/16	yogaḥ	nātyaśnatastu....
6/17	yogaḥ	yuktāhāravihārasya....
6/19	yogam	yathā dīpo nivātastho....
6/20	yogasevayā	yatroparamate cittaṁ...
6/23	yogaḥ	taṁ vidhyādduḥkha-saṁyoga....
6/29	yogayuktātmā	sarvabhūtastham-ātmānaṁ....
6/33	yogaḥ	yo'yaṁ yogastvayā....
6/36	yogaḥ	asaṁyatātmanā....
6/37	yogāt	ayati śraddhayopeto....
	(3) Denoting spiritual discipline	
6/41	yogabhraṣṭaḥ	prāpya puṇyakṛtāṁ....
	(4) Denoting breath-control	
8/10	yogabalena	prayāṇakāle manasā....
	(The term 'yoga' formed from the root 'yuj' saṁyamane')	
	(1) Denoting the power of God	
9/5	yogam	na ca matsthāni....
10/7	yogam	etāṁ vibhūtiṁ yogaṁ....
10/18	yogam	vistareṇātmano....
11/8	yogam	na tu māṁ śakyase....
11/47	ātmayogāt	mayā prasannena....
	YOGI	
	(1) Denoting Karma-yogi striver	
3/3	yoginām	loke'smindvividhā....

Chapter-Verse	Term	Verse-symbol
5/11	yoginaḥ	kāyena manasā....
6/1	yogī	anāśritaḥ karma-phalaṁ....
	(2) Denoting God-Realized Karma Yogī	
6/8	yogī	jñānavijñāna-tṛptātmā....
	(3) Denoting Sāṅkhya Yogī striver	
5/24	yogī	yo'ntaḥ sukho'ntarā....
15/11	yoginaḥ	yatanto yoginaścainaṁ...
	(4) Denoting God-Realized Sāṁkhya Yogī	
6/32	yogī	ātmaupamyena sarvatra..
6/42	yoginām	athavā yogināmeva....
	(5) Denoting Bhakti Yogī striver	
8/14	yoginaḥ	ananyacetāḥ satataṁ....
	(6) Denoting God-Realized Bhakti Yogī	
6/31	yogī	sarva bhūtasthitaṁ yo...
12/14	yogī	saṁtuṣṭaḥ satataṁ....
	(7) Denoting Dhyāna Yogī striver	
6/10	yogī	yogī yuñjīta....
6/15	yogī	yuñjannevaṁ....
6/19	yoginaḥ	yathā dīpo....
6/27	yoginam	praśāntamanasaṁ....
6/28	yogī	yuñjannevaṁ sadā-tmānaṁ.....
	(8) Denoting all Yogis	
6/2	yogī	yaṁ saṁnyāsamiti....
6/47	yoginām	yogināmapi sarveṣāṁ....
8/27	yogī	naite sṛtī pārtha.....
	(9) Denoting he who has fallen from yoga	
6/45	yogī	prayatnādyatamānastu...
	(10) Denoting the striver free from interested motive	
6/46	yogī; yogī; yogī	tapasvibhyo'dhiko....
8/28	yogī	vedeṣu yajñeṣu....

Chapter-Verse	Term	Verse-symbol
	(11) Denoting the person who expects fruit for action	
8/25	yogī	dhūmo rātristathā....
	(12) Denoting both persons– with and without interested motive	
8/23	yoginaḥ	yatra kāle tvanāvṛtti...
	(13) Denoting God	
10/17	yogin	katham vidyāmaham....
	LOKA	
	(1) Denoting human world	
2/5	loke	gurūnahatvā hi....
3/3	loke	loke'smindvividhā....
3/9	lokaḥ	yajñārthāt-karmaṇo'nyatra....
4/12	loke	kāṅkṣantaḥ karmaṇāṁ...
4/31	lokaḥ	yajñaśiṣṭāmṛtabhujo....
4/40	lokaḥ	ajñaścāśradda-dhānaśca....
6/42	loke	athavā yogināmeva....
	(2) Denoting human beings	
3/20	lokasaṁgraham	karmaṇaiva hi....
3/21	lokaḥ	yadyadācarati....
3/24	lokāḥ	utsīdeyurime....
3/25	lokasaṁgraham	saktāḥ karmaṇya....
5/14	lokasya	na kartṛtvaṁ....
7/25	lokaḥ	nāhaṁ prakāśaḥ....
	(3) Denoting human body	
9/33	lokam	kiṁ punarbrāhmaṇāḥ...
	(4) Denoting all beings	
11/23	lokāḥ	rūpaṁ mahatte....
11/30	lokān	lelihyase....
12/15	lokaḥ; lokāt	yasmānnodivjate....

Chapter-Verse	Term	Verse-symbol
18/17	lokān	yasya nāhaṁkṛto....
(5) Denoting warriors arrayed on the war-front		
11/29	lokāḥ	yathā pradīptaṁ....
11/32	lokān	kālo'smi
(6) Denoting the world		
5/29	sarvalokamaheśvaram	bhoktāraṁ yajña-tapasāṁ....
10/3	lokamaheśvaram	yo māmajamanādiṁ....
10/6	loke	maharṣayaḥ sapta....
10/16	lokān	vaktumarhasya śeṣeṇa....
11/32	lokakṣayakṛt	kālo'smi....
11/43	lokasya	pitāsi lokasya....
13/13	loke	sarvataḥ pāṇipādaṁ....
13/33	lokam	yathā prakāśa-yatyekaḥ.....
15/7	jīvaloke	mamaivāṁśo jīvaloke...
15/16	loke	dvāvimau puruṣau....
16/6	loke	dvau bhūtasargau.....
(7) Denoting the three worlds*		
3/22	lokeṣu	na me pārthāsti....
11/20	lokatrayam	dyāvāpṛthivyo-ridamantaraṁ....
11/43	lokatraye	pitāsi lokasya....
15/17	lokatrayam	uttamaḥ puruṣa-stvanyaḥ....

* In fact the term 'loka' denotes the world but in these verses there is the context of the three worlds; so the term loka denotes the three worlds.

Chapter-Verse	Term	Verse-symbol
(8) Denoting the Abode of God		
18/71	lokān	śraddhāvānana-sūyaśca....
(9) Denoting higher regions such as heaven etc.		
6/41	lokān	prāpya puṇyakṛtaṁ....
8/16	lokāḥ	ābrahma-bhuvanāllokāḥ....
14/14	lokān	yadā sattve....
(10) Denoting the scripture		
15/18	loke	yasmātkṣaramatīto....
ŚĀNTI		
(1) Denoting placidity of mind		
2/66	śāntiḥ	nāsti buddhira-yuktasya....
16/2	śāntiḥ	ahiṁsā satya....
(2) Denoting God-Realization		
2/70	śāntim	āpūryamāṇamacala....
2/71	śāntim	vihāya kāmānyaḥ....
4/39	śāntim	śraddhāvāṁllabhate...
5/12	śāntim	yuktaḥ karmaphalaṁ....
5/29	śāntim	bhoktāraṁ yajñatapasāṁ....
6/15	śāntim	yuñjannevaṁ sadātmānaṁ....
9/31	śāntim	kṣipraṁ bhavati....
12/12	śāntiḥ	śreyo hi jñānama....
(3) Denoting total disinclination for the world		
18/62	śāntim	tameva śaraṇaṁ....

Chapter-Verse	Term	Verse-symbol
	ŚAUCA	
	(1) Denoting purity of mind and body	
13/7	śaucam	amānitva-madambhitva....
18/42	śaucam	śamo damastapaḥ....
	(2) Denoting purity of body	
16/3	śaucam	tejaḥ kṣamā dhṛtiḥ....
16/7	śaucam	pravṛttiṁ ca nivṛttiṁ.....
17/14	śaucam	devadvijaguru-prājña....
	ŚREYA	
	(1) Denoting 'good'	
1/31	śreyaḥ	nimittāni ca....
	(2) Denoting 'better'	
2/5	śreyaḥ	gurūnahatvā hi....
3/35	śreyān	śreyānsvadharmo....
4/33	śreyān	śreyāndravyamayā....
12/12	śreyaḥ	śreyo hi jñāna....
16/22	śreyaḥ	eitairvimuktaḥ kaunteya....
18/47	śreyān	śreyānsvadharmo....
	(3) Denoting benediction (salvation)	
2/7	śreyaḥ	kārpaṇyadoṣopahata....
2/31	śreyaḥ	svadharmamapi....
3/2	śreyaḥ	vyāmiśreṇeva....
3/11	śreyaḥ	devānbhāva-yatānena....
3/35	śreyaḥ	śreyānsvadharmo....
5/1	śreyaḥ	saṁnyāsaṁ karmaṇāṁ....

Chapter-Verse	Term	Verse-symbol
	SAT	
	(1) Denoting existence (the real)	
2/16	sataḥ	nāsato vidyate....
9/19	sat	tapāmyahamahaṁ varṣaṁ....
11/37	sat	kasmāccca tena....
13/12	sat	jñeyaṁ yattat-pravakṣyāmi....
17/23	sat	Oṁ tatsaditi....
17/26	sadbhāve; sat; sat	sadbhāve sādhubhāve...
17/27	sat; sat	yajñe tapasi dāne....
	(2) Denoting action	
3/13	santaḥ	yajña śiṣṭāśinaḥ....
4/6	san; san	ajo'pi sannavya-yātmā....
18/16	sati	tatraivaṁ sati....
	(3) Denoting wombs of gods etc.	
13/21	sat	puruṣaḥ prakṛtistho....
	SATTVA	
	(1) Denoting eternal existence (God)	
2/45	nityasattvasthaḥ	traiguṇyaviṣayā veda....
18/10	sattvasamāviṣṭaḥ	na dveṣṭyakuśalaṁ....
	(2) Denoting Sattva guṇa	
10/36	sattvavatām; sattvam	dyūtaṁ chalayat-āmasmi....
14/5	sattvam	sattvaṁ rajastama....
14/6	sattvam	tatra sattvaṁ.....
14/9	sattvam	sattvaṁ sukhe....
14/10	sattvam; sattvam; sattvam	rajastamaścābhi.....

Chapter-Verse	Term	Verse-symbol
14/11	sattvam	sarvadvāreṣu....
14/14	sattve	yadā sattve....
14/17	sattvāt	sattvātsaṁjāyate....
14/18	sattvasthāḥ	ūrdhvaṁ gacchanti....
17/1	sattvam	ye śāstravidhi....
17/8	āyuḥ sattva	āyuḥ sattvabalā.....
	(3) Denoting object, person etc.	
10/41	sattvam	yadyadvibhūtimat-sattvam....
18/40	sattvam	na tadasti....
	(4) Denoting beings	
13/26	sattvam	yāvatsaṁjāyate....
	(5) Denoting mind	
16/1	sattvasaṁśuddhiḥ	abhyaṁ sattva-saṁśuddhiḥ....
17/3	sattvānurūpā	sattvānurūpā sarvasya....
	SAMA	
	(1) Denoting God	
5/18	samadarśinaḥ	vidyāvinayasampanne.....
5/19	samam	ihaiva tairjitaḥ
	(2) Denoting the self	
6/29	samadarśanaḥ	sarvabhūtastham-ātmānaṁ....
	(3) Denoting evenness of mind	
2/48	samattvam	yogesthaḥ kuru
10/5	samatā	ahiṁsā samatā....
18/54	samaḥ	brahmabhūtaḥ prasannātmā....

Chapter-Verse	Term	Verse-symbol
	(4) Denoting 'alike'	
2/15	samaduḥkhasukham	yaṁ hi na vyathaya....
2/38	same	sukhaduḥkhe same....
2/48	samaḥ	yogasthaḥ kuru....
4/22	samaḥ	yadṛcchā lābha....
6/8	samaloṣṭāśma-kāñcanaḥ	jñānavijñāna-tṛptātmā....
6/9	samabuddhiḥ	suhṛnmitrāryudāsīna....
6/32	samam	ātmaupamyena....
9/29	samaḥ	samo'haṁ sarvabhūteṣu....
12/4	samabuddhayaḥ	saṁniyamyendriya....
12/13	samaduḥkhasukhaḥ	adveṣṭā sarva-bhūtānāṁ....
12/18	samaḥ; samaḥ	samaḥ śatrau ca....
13/9	samacittatvam	asaktiranabhiṣvaṅgaḥ....
13/27	samam	samaṁ sarveṣu....
13/28	samam	samaṁ paśyanhi....
14/24	samaduḥkhasukhaḥ; samaloṣṭāśma-kāñcanaḥ	samaduḥkhasukhaḥ svasthaḥ....
	(5) Denoting 'straight'	
6/13	samam	samaṁ kāyaśirogrīvam...
	SARGA	
	(1) Denoting the world	
5/19	sargaḥ	ihaiva tairjitaḥ....
7/27	sarge	icchādveṣa-samutthena....
	(2) Denoting creation and new creation	
10/32	sarganām	sargāṇāmādirantaśca....

Chapter-Verse	Term	Verse-symbol
	(3) Denoting new creation	
14/2	sarge	idam jñānamupāśritya....
	SARVAGATA	
	(1) Denoting the soul (spirit)	
2/24	sarvagataḥ	acchedyo'yamadāhyo.....
	(2) Denoting God Who is with attributes and formless	
3/15	sarvagatam	karma brahmod-bhavaṁ....
	(3) Denoting ether	
13/32	sarvagatam	yathā sarvagataṁ.....
	SIDDHA	
	(1) Denoting striver	
7/3	siddhānām	yatatāmapi siddhānāṁ....
	(2) Denoting the wise-great soul	
10/26	siddhānām	aśvatthaḥ sarva-vṛkṣāṇāṁ....
11/21	maharṣisiddha-saṅghāḥ	amī hi tvāṁ....
11/22	surasiddhasaṅghāḥ	rudrādityā vasavo....
11/36	siddhasaṅghāḥ	sthāne hṛṣīkeśa...
	(3) Denoting the proud	
16/14	siddhaḥ	aṣau mayā hataḥ....
	SIDDHI	
	(1) Denoting success	
2/48	siddhyasiddhayoḥ	yogasthaḥ kuru....
4/12	siddhim; siddhiḥ	kāṅkṣantaḥ karmaṇāṁ....
4/22	siddhau	yadṛcchālābha....

Chapter-Verse	Term	Verse-symbol
18/26	siddhasiddhyoḥ	muktasaṅgo'-nahaṁvādī....
	(2) Denoting God-Realization	
3/4	siddhim	na karmaṇāman-ārambhā....
3/20	saṁsiddhim	karmaṇaiva hi....
12/10	siddhim	abhyāse'pya....
14/1	siddhim	paraṁ bhūyaḥ pravakṣyāmi....
18/45	siddhim; saṁsiddhim	sve sve karmaṇya...
18/46	siddhim	yataḥ pravṛttir-bhūtānāṁ....
18/49	naiṣkarmasiddhim	asaktabuddhiḥ sarvatra...
	(3) Denoting purity of mind	
16/23	siddhim	yaḥ śāstravidhi...
18/50	siddhim	siddhiṁ prāpto yathā...
	SUKHA	
	(1) Denoting pleasure	
1/32	sukhāni	na kāṅkṣe vijayaṁ...
1/33	sukhāni	yeṣāmarthe kāṅkṣitaṁ...
2/14	śītoṣṇasukha-duḥkhadāḥ	mātrā sparśāstu...
2/15	samaduḥkhasukham	yaṁ hi na vyathaya...
2/38	sukhaduḥkhe	sukhduḥkhe same...
6/32	sukham	ātmaupamyena sarvatra....
10/4	sukham	buddhirjñānam-asammohaḥ....

11	20	na-vipulā	bha-vipulā	aneka Vaktra.....
12	20	na-vipulā	bha-vipulā	Yetu dharmyā.
14	9	bha-vipulā	na-vipulā	Sattvaṁ Sukhe.....
17	3	ma-vipulā	bha-vipulā	Sattvānurūpā.....
18	49	ma-vipulā	bha-vipulā	Asakta Buddhiḥ.....

TRIṢṬUP METRE

In a triṣṭup metre there are eleven syllables in each quarter and the complete verse consists of forty four syllables. According to the spread-out, it has two thousand forty-eight types; but their all the names are not available. The book of prosody named "Vāgvallabha" contains only one hundred and twelve types of their names. In the Gītā metres like Indra Vajrā, Upendravajrā, Śālinī, Īhāmṛgī, Prākārabandha, Vātormī, Saṁśaryaśaryaśrī, Guṇāngi, etc.,have been used. A Jagatī metre consisting of twelve syllables is regarded as a Triṣṭup metre and one quarter of that also is used of the Vaṁśastha metre. The form and characteristics of these are as follows:-

Number of spread out	Name of the metre	Form	Characteristics	proff
357	Indravajrā	SS1 SS1 1S 1SS	Syādindra vajrā yadi tau jagau gaḥ	Vṛtta ratnākara
358	Upendravajrā	1S1 SS1 1S 1SS	Upendra vajrā jatajāsta to gau	" "

289	Śālinī	SSS SS1 SS1 SS	śālinyu Ktā matau tagau go' bdhitokaih	" "
309	Īhāmṛgī	SS1 S11 SS1 SS	Īhāmṛigikil cetto bhatau gau	Vāgvallabha
293	Prākārabandha	SS1 SS1 SS1 SS	Prākcarband- hast akāra Trayaṁ gau	" "
305	Vātormī	SS1 S11 SS1 SS	Vātormīyaṁ kathi tambhau tagaugaḥ	Vṛittartn- akara
317	Samśrayśrī	SS1 SS1 SS1 S1	Tāḥ Syustrayaḥ saṁśra ya śrīrgalau Ca	Vāgvallabha
353	Guṇāṅgī	SS1 SS1 1S1 SS	Mtau jgau gaḥ syādabdhirn- agagu ṇāṅgī	Kāvyamāla
1352	Vaṁśastha	1S1 SS1 1S1 S1S	Jatau tu Vaṁ- śastha mudīri taṁ jarau	Vṛittaratnā kara
610	Radhā	1SS SS1 1SS 1SS	Yatau yau radhā śaralokairyatiḥ syāt	" "
629	Gaṅgā	SS1 S11 1SS 1SS	Gaṅgā tabhau yaya galā purvavatsyat	" "
757	Rati	SS1 S11 SS1 SS	Vedoragaist- abhasa yagaug ratiḥ syāt	" "

758	Gati	1S1 S11 11S 1SS	Yugorgairjabh asa yagug gatiḥ syāt	"	"
290	Viśākhā	1SS SS1 SS1 SS	Viśākho Ktā Yatau tagau go Bdhilokaiḥ	"	"
294	Yaśodā	1SS SS1 SS1 SS	Jatau tagau go' bdhi Uairya- śodā	"	"
306	Lalitā	1SS S11 SS1 SS	Yabhau tagau go lsliys sā 'bdhi lokaiḥ	"	"
310	Śāradā	SSS S1S 1S1 SS	Jabhau tagau Ga-yuta śā-radā ca	"	"
337	Citrā	SSS S1S 1S1 SS	Citrā Proktaḥ marau jagau go- yaktā	"	"
373	Iṣṭa	SS1 S11 1S1 SS	Bhaṇartubh- istabha jagā ga iṣṭaṁ	"	"
374	Iṣa	1S1 S11 1S1 SS	Śarartubhir- jabha jagā'ga īṣaṁ	"	"

From worddly and Vedic both point of views all metres consisting of eleven syllables are Triṣṭups.

In some verses, if one, two, three or all the four quarters are of metres of different catagories, then that metre is upajāti.

UPAJĀTI METRE

(1) Those verses whose any quarter is of the type indravajrā and the other is of upendra vajrā, then upajāti, it has fourteen types—

Cedindravajrācaraṇāni Yasyā
Mupendravajrā caraṇāñi ca syuḥ

Tadopajātiḥ Kathitā Kavīndrai-
Bhedā Bhavantī ha caturdaśāsyāḥ

(Vāgavallabha)

(2) Those verses whose every quarter is of different metres that metre is also called Upajāti—

Itthaṁ Kilānyāsvapi Miśritāsu
Smaranti Jāṭiṣvidameva nāma

(Vṛttaratnākara 3/31)

(3) A triṣṭup of dissimilar syllables and jagatī when combined together then that also gets the name upajāti. Ancient teachers have called it gāthā—

"Ādyanta bāvujātayaḥ (Piṅgla 6/23)

On this sutra the 'Halāyudha Commentary" and on that Śrī Jīvānanda Vidyāsāgara's commentary "Subodhinī" contains—Tatropajātirvividhā vidagdhaiḥ Saṁyojyate tu vyavahārakāle.

This way the Gītā contains fifty five verses of the triṣṭup metre. In them three metres of Indravajrā, three metres of upendra vajrā, fifteen metres of mixed indravajrā and Upendravajrā and thirty four mixed metre of upajāti have

occurred. In the table below all these metres are being shown—

THREE VERSES OF INDRAVAJRA

Chapter	Verse	First word/words of the verse
8	28	Vedeṣu Yajñeṣu----------
15	5	Nirmānamohā----------
15	15	Sarvasya Cāhaṁ----------

THREE METRES OF UPENDRA VAJRA

Chapter	Verse	First word/words of the verse
11	28	Yathā Nadīnāṁ----------
11	29	Yathā Pradīptaṁ----------
11	45	Adṛṣṭa Purvaṁ----------

Fifteen Verses of the main Upjāti mixed of indravajrā and upedravajrā

Chapter	Verse	Name of the metre				First word/words of the verse
	1st quarter	2nd quarter	3rd quarter	4th quarter	
2 8	Upendra Vajrā	Indra Vajrā	Upendra Vajrā	Indra Vajrā	Na hi prapaśyāmi..

"	22	Indra Vajrā	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Vāsāmsi-jīrṇāni....
11	15	Indra Vajrā	Indra Vajrā	Indra Vajrā	Upendra Vajrā	Paśyāmi Devā.....
"	19	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Anādima-dhyānta ..
"	24	Upendra Vajrā	Indra Vajrā	Indra Vajrā	Upendra Vajrā	Nabhaḥ Spṛśaṁ
"	25	Indra Vajrā	Indra Vajrā	Upendra Vajrā	Upendra Vajrā	Dranṣṭā Karālāni..
"	34	Indira Vajrā	Indra Vajrā	Upendra Vajrā	Indra Vajrā	Doṛṇaṁ Ca Bhīṣṁ
"	36	Indra Vajrā	Upendra Vajrā	Indra Vajra	Indra Vajrā	Stāne Hṛṣīkeśa..
19	38	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Upendra Vajrā	Tvamādi-Devaḥ.....
"	39	Indra Vajrā	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Vāyurya mogniḥ
"	40	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Namaḥ Purast ādatha....
"	42	Indra Vajrā	Upendra Vajrā	Indra Vajrā	Indra Vajrā	Yaccāvah āsā rtha..
19	43	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Indra Vajrā	Pitāsi Lokasya.....
"	44	Indra Vajrā	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Tasmāt Praṇamaya
"	47	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Mayā Prasannena .....

Thirty Four verses of Upajāti Having different Metres of mixed variety

Chapter	Verse	Name of verse 1st Quarter	2nd Quarter	3rd Quarter	4th Quarter	First word/words of the verse
2	5	Upendra Vajrā	Guṇāṇagī	Indra Vajrā	Indra Vajrā	Gurūnah-atvā .....
"	6	Radhā	Gangā	Indravajrā	Īhāmrgī	Na Caitad-vid.aḥ.....
"	7	Indra Vajrā	Śālinī	Śālinī	Śālinī	Kār-aṇya-daṣo.....
"	20	Śardā	Vātormi	Viśākhā	Yaśodā	Na Jāyate...
"	29	Indra Vajrā	Rati	Saṁśrayaśri	Guṇāṅgī	Āscaryavat-paśyati.....
"	70	Iṣt	Upendra Vajrā	Guṇāṅgī	Upendra Vajrā	Āpūrya-māna.....
8	9	Īṣa	Upendra Vajrā	Indra Vajrā	Indra Vajrā	Kaviṁ-Purāṇa
"	10	Upendra Vajrā	Guṇāngī	Viśākhā	Gati	Prayāṇa-Kāle
"	11	Upendra Vajrā	Śārdā	Viśākhā	Prākār Bandha	Yadakṣaram Vedavido...
9	20	Śālinī	Śālinī	Indra Vajrā	Indra Vajrā	Traivadyā Māṁ.....
"	21	"	"	Indra Vajrā	Yaśodā	Te Taṁ-Bhuktvā
11	16	Upendra Vajrā	Śālinī	Indra Vajrā	Indra Vajrā	Anekabāhu.

"	17	Śārdā	"	Śālinī	Indra Vajrā	Kirītinaṁ-Gadinaṁ
"	18	Śārdā	Upendra Vajrā	Upendra Vajrā	Upendra Vajrā	Tvama-kṣaraṁ-Paramaṁ...
"	20	Indra Vajrā	Indra Vajrā	Prākāra bandha	Indra Vajrā	Dyāvā-pṛthivyo....
"	21	Lalitā	Guṇāṅgī	Chitrā	Lalitā	Amīhi-Tvāṁ.....
"	22	Vātormī	Īhāmṛgī	Indra Vajrā	Śālinī	Rudrā dityā
"	23	Indra Vajrā	Lalitā	Śārdā	Guṇaṅgī	Rūpaṁ-Mahatte.....
11	26	Lalitā	Indravajrā	Śārdā	Upendra Vajā	Amī Ca Tvāṁ
"	27	Īhāmṛgī	Indra Vajrā	Indra Vajrā	Śālinī	Vaktrāṇīte.
"	30	"	"	"	Indrā Vajrā	Lelihyase...
"	31	Prākāra Bandha	Upendra Vajrā	Indra Vajrā	Upendra Vajrā	Ākhyāhi Me.....
"	32	Indra Vajrā	Indra Vajrā	Lalitā	Prākāra bandha	Kālosmi....
11	33	Indra Vajrā	Śālinī	Lalitā	Upendra Vajrā	Tasmāttv-amutiṣṭha.
"	35	Vātormī	Yaśodā	Viśākhā	Yaśodā	eta-cchrutvā....
"	37	Īhāmṛgī	Yaśodā	Upendra Vajrā	Śārdā	Kasmācca te.....
"	41	Upendra Vajrā	Indra Vajrā	Śārdā	Upendra Vajrā	Sakheti-Matvā....

"	46	Śārdā	Indra Vajrā	Indra Vajrā	Upendra Vajrā	Kirītinaṁ-gadinaṁ....
"	48	Upendra Vajrā	Upendra Vajrā	Guṇāṅgī	Indra Vajrā	Na Veday-ajñā .....
"	49	Indra Vajrā	Śālinī	Upendra Vajrā	Upendra Vajrā	Mā te vyathā....
"	50	Prākāra bandha	Viśākhā	Indra Vajrā	Indra Vajrā	Ityarjunaṁ
15	2	Lalitā	Upendra Vajrā	Upendra Vajrā	Indra Vajrā	Adhaścor-dhvaṁ...
"	3	Vaṁśastha	Indra Vajrā	Indra Vajrā	Upendra Vajrā	Na rūpame syeha.....
"	4	Upendra Vajrā	Īhāmṛgī	Upendra Vajrā	Upendra Vajrā	Tataḥ-Padaṁ....

NOTE:–

(1) In the sixth verse of the 2nd chapter the first and the third quarters are of jagatī metre and the ramaining quarters are of the triṣṭup metre.

(2) In the twentyninth verse of the 2nd chapter the 2nd quarter is of the jagatī metre and the remaining quarters are of the triṣṭup metre.

(3) In the tenth verse of the eights chapter the fourth quarter is of the jagatī metre what the remaining quarters are of the triṣṭup.

(4) In the third verse of the fifteenth chapter the first quarter is of the jagatī metre what the remaining quarters are of the triṣṭup metre.

(Here the subject matter of the metres pertaining to the Gītā has been described in brief as required. In the Agni Purāṇa, nārada Purāṇa and other books on prosody the subject matter of the metre has been in details.

VEDIC APPLICATION IN THE GĪTĀ

Vedamantrā Yathā Proktā Gītā ślokāstathaiva ca
Gītādhikārinaḥ sarve dvijā vedādhikāriṇaḥ.

In the Chāndogyopaniṣad the history and Puraṇa have been said to be the fifth Veda– Itihāsa Purānaṁ Pañcamaṁ Vedānāṁ "(7.12)'. "Bhāratam Pañcamo Vedaḥ" this saying also is famous. In the fifth Veda, the Mahābhārata, the Gītā is an Upaniṣad which is proff in it self this fact also eviden from the concluding words occuring at the end of every chapter by the terms "Śrīmadbhagavad-Gītāsupaniṣatsu" Form this point of view every verse of the Gītā is a Vedic mantra itself. Whatever mantra or setence, or metre has occurred in the Vedas is pure in that form itself. To them the rules of classical discipline or the rules of the grammer can not be applied. Nevertheless, from the system of classical view point whatever application is not pure or that which is not commonly in use, for them the grammarians have made the rule "Chandasi Dṛṣṭānuvidhiḥ" (the application as seen in the Veda is acceptable in that form only) Besides this, all the rules and regulations the classical grammar are optional in the Vedas which is authenticals by the definitions "Sarve Vidhiyaśchandasi Vaikalpikāḥ". The origin of this definition is the Sūtra "Ṣaṣṭhiyuktaśchandasi Vā" (Pāṇi. Aṣṭā-1.4.9). In this Sūtra the word "Vā" separated out and regarded as a separate Sūtra, this process is known as "Yogavibhāga" the term 'Chandasi" in having continued influence in the term "Vā". Then the meaning of that comes out as–"all rules in the Veda are optional". This option is form of diverse applicability (Bāhulaka) The entire Vedic etymological

formation like "Bahulaṁ chandasi" is an expansion of the same (option).

In the scripture of the grammar a bāhulaka is regarded to be of four types (1) some where applicable (2) somewhere not applicable (3) some where optionally applicable that is applicable and also not applicable and (4) some where there is some other result other than that expected from the licen ce of the sūtras, entirely different, Opposite and in their absense attainment of the completion of the work.

In this context, by the sūtra "Vyatyayo bahulaṁ" Opāṇinta 3.1.85), in the veda the inversion of the inserted conjugational affix has been said in a diversified way. Here, the saying of Patañjali the author of the great bhāsya is that a part from the affix inserted between the root and the case termination, sup, tiṅ, upagraha (ātmane pada and persmiapad), liṅga, first persons and the like, affixed denoting the past tense etc, hal, ac, vowels like acutely accented ones, cases like agent etc- 'Yaṇ' that is starting from letter yaṇ of in the sūtra "dhātorekāco halādeḥ kriyā samabhihāre yaṅ" (Pāṇini aṣṭa 3.1.22) upto letter na of aṅ in the sūtra "liṅyāśiṣyaṅ" (Paṇiṣaṣṭa...3.1.86) taken as pratyāhāra or the name of the class of letters, and those inserted conjugational affixes occurring in between like sya, tāṅ śap, śyan etc.,substitution of sija etc.,in place of cli, ām, yaṅ, ṇic, ṇiṅ, āy, iyaṅ-their inversion also is acceptable to the teacher pāṇini- the another of the grammar and that is provd by te bāhulaka, therefore, the term "bahulam" has been used in the sūtra.

Inthe sūtra–

"Supāṁ Suluk Purvasavarṇā ccheyā dādyāyājālaḥ" (Pāṇi aṣṭa 7.1.39) in the veda, in place of sup the substitutions of 'suluk',

Parvasarana' (preceding similar letter), 'ā' 'āt' 'śe' 'yā' 'dā' 'dyā' 'āc', and 'āl' take place. Bases upon the above principle the vedic applications in the Gītā are given belong in the tabular form–

Sl. No.	Part of the verse	Chapter	Verse	Description
1.	Na kāṅkṣevijayaṁ Kṛṣṇa	1	32	Use of atmanepadm place pf -aras.ao-ada is vedicß
2.	Vrajeta	2	54	" "
3.	Nameran Mahātman	11	37	" "
4.	Viśate Tadanantaraṁ	18	55	" "
5.	Na tu mām śakyase draṣṭum	11	8	Atmanepadam place of Parasmaipada and inversion of the inserted conjugational affix in vedic.
6.	iṣubhiḥ Prati Yot syāmi	2	4	use of parasmai Padam place of ātmanepada is vedic
7.	Yatato * Hyapi	2	60	use of parasmai Padam place of ātmanepada is vedic

* The roots like 'Yatī-Prayatne' "vṛtu vartane" occurring in the Gītā having elsiion of the grave accent automatically move in the 'atmanepada'. From this point in view "Yatati" Yatatām

8.	Yadi Hyaham	3	23	"	"
9.	no dvijet	5	20	"	"
10	Vaśyātmanā tu yatatā	6	36	"	"
11.	Kasc idyatati	7	3	"	"
12.	Yatātāmapi siddhānāṁ	7	3	"	"
13.	māmāśritya yatanti ye	7	29	"	"
14.	Yudhya ca	8	7	"	"
15.	yatantasca dṛdha vratāḥ	9	14	"	"
16.	Pratjānīhi	9	31	Use of Parsmai padam place of ātmane padam vedic	
17.	Ramanti ca	10	9	"	"
18.	Pralaye na vyathanti ca	14	2	"	"
19.	Avatiṣṭhati	14	23	"	"
20	Nivartanti bhuyaḥ	15	4	"	"
21.	Yatantaḥ yatantaḥ	15	11	"	"
22.	naiva tyāga phalaṁ labhet	18	8	"	"

Yatatām "Yatataḥ" "nivartanti" and the like verse, terms are regarded as vedic, but by the indicative rule "anudāttetva lakṣaṇamātmanepada manityaṁ caks in nit kāranād jñāpakāt" all roots (which move in the ātmanepada") are not obligatory as a rule. From this point of view 'yatati' nivartanti and the like verbs, terms should not be regarded as vedic.

23	aśocyānanva śocaḥ	2	11	Use of haś in place of luṅis vedic.
24.	Prasvisyadhvam	3	10	This application in place of lot is vedic.
25.	Alpamedhasāṁ	7	23	In the absence of a reason as required by the scrippture the application 'asic' is vedic.
26	he sakheti	11	41	The use of conjunction is vedic here.
27.	Priyāyārhasi	11	44	" "
28.	Tasyārādhanam	7	22	" "
29.	śakya ahaṁ nṛloke	11	48	The absence of conjunction here is vedic
30.	bhaktyā tvan-anyayā śakya ahamevaṁ	11	54	" "
31	nivasisyasi	12	8	vidhorjuna angmentation of 'it' is vedic.
32.	namaskṛtvā	11	35	Use of 'Ktvā' implace of 'Lyap' is vedic.
33.	etanme saṁ śayaṁ	6	39	here the neuter gender is vedic
34	śaṁpravṛttāni nivṛttāni	14	22	" "

35.	senānīaṁ	10	24	Use of 'nuṭ' in place of 'yaṇ' is vedic.
36.	śāśvate	8	26	application of 'tāp' place of 'ṇip' is vedic

In Prosody the vedic application is of two types–nicṛt and bhūrik. According to the rule of prosody in a metre where the number of syllable is less, it is known as nicṛt vedic; and that in which the number of syllables is more is said to be 'bhūik vedic' In the sixth verse of the second chapter according to the rule of the 'jagatī'metre one syllable being less in the third and the fourth quarters, that is-being eleven syllable only, this is a nicṛt vedic metre. In the same verse according to the rule of the triṣṭup metre one syllable being more in the first and the fourth quarters that is, –being twelve syllables this is a 'bhūrik vedic' metre.

In the twenty ninth verse of the secnd chapter, according to the rule of the 'jagatīmetre' one syllable being less in the first, third and the fourth quarters, this is 'nicṛt vedic' metre.

In the same verse according to the rule of the 'triṣṭup metre' one syllable being more in the second quarter, this is a 'bhūric vedic' metre. In the tenth verse of the eighth chapter according to the rule of the 'jagatīmetre' there is a 'nicṛtvedic' metre. In the same verse according to the rule of the 'triṣṭup' metre one syllable being more in the fourth quarter thus is a 'bhūric vedic'metre.

108– Magnitude of the Gītā and Total Surrender (Refuge)

bhagavantaṁ prāpnnāstu tadabhinnā hi sarvathā ।
bhaktāḥ kṛṣṇe vilīyante kṛṣṇa eko hi śiṣyate ।।

Sage Vaiśampāyana declares that in the Gītā which is a part of

the Mahābhārata composed by great saint Veda Vyāsa there are seven hundred and fortyfive verses—

ṣaṭśatāni saviṁśāni ślokānāṁ prāha keśavaḥ ।
arjunaḥ sapta pañcāś at sapta ṣaṣtiṁ tu saṁjayaḥ ।
dhṛtārāṣtraḥ ślokamekaṁ gītā yā mānamucyate ।।
(Bhīṣma 43/4-5)

In the Gita Lord Kṛṣṇa has uttered six hundred and twenty verses, Arjuna has uttered fiftyseven verses, Sañjaya has uttered sixty sevenverses while Dhṛtarāṣṭra has uttered only one verse. This is said to be the magnitude of the Gītā •

• It is mentioned in the Mahābhārata (ādiparva 1/74-83) that as desired by Brahmā, great saint Veda Vyāsa requested Lord Ganeśa to become the writer of the epic Mahābhārata. Lord Ganeśa made it a condition that he could become the writer only if his pen did not stop even for a moment while writing. Veda Vyāsa also made it a condition that Lord Ganeśa should not write even a single word without understanding its meaning and context. Lord Ganeśa agreed and he started writing the Mahābhārata. While dictating Veda Vyāsa sometimes uttered verses with profound meanings so that Lord Ganeśa could spend some time in understanding them. During that period Veda Vyāsa composed several other verses. The verses pertaining to the magnitude of the Gītā also appear to be fully of profound meanings. Therefore a few commentators being unable to justify the magnitude of the Gītā consider these verses interpolated. But in fact these verses appear to be the constituents of the Mahābhārata because first they are found even in the oldest copies of the Mahābhārata and secondly after a serious thought on the Gītā according to these verses the magnitude of the Gītā gets justified. The copies of the Mahābhārata in which the verses pertaining to the magnitude of the Gītā are found, are as follows:—

1. *Gita Press Publication:*— Hindi Commentary Page 2813 by Pāṇḍeya Shri Rama Narayana Dutta Shastri.
2. *Sanatana Dharma Press Moradabad Publication:*— Hindi

According to the current copy of the Gītā by adding all the verses of the eighteen chapters - five hundred and seventyfour by Lord Kṛṣṇa, eightyfour by Arjuna, fortyone by Sañjaya and one by Dhṛtarāṣṭra the total is seven hundred. Out of all these verses in each of the six hundred and fortyfour verses there are thirtytwo letters one verse (11/1) has thirtythree letters; in each of the fiftyone verses there are fortyfour letters; each of the three verses (2/29; 8/10 and 15/3) has forty five letters and one verse (2/6) has fortysix letters. Thus the total number of letters of all the verses of the Gītā is 23066 (Twentythree thousand and sixtysix). The concluding letters are eight hundred and seventythree. In uvāca (said) there are three hundred and eightythree letters. There are one hundred and thirtyseven letters in 'atha śrīmad bhagavad gītā' and 'atha prathamo' dhyāyaḥ' etc. Thus the grand total of the letters is 24459 (twenty four thousand four hundred and fifty nine).

Since ancient times it has been a tradition that the magnitude of a volume such as the Purāṇa etc., is decided by

Commentary Page 184 by Shri Rama Swarup.

3. *Mahābhārata Prakashak Mandal, Mālivāda, Delhi:*— Hindi Commentary Page 387 by Shri Ganga Prasad Shastri.

4. *Swadhyaya Mandal Publication:*— Hindi Commentary-Page 221 by Shri Pāda Damodar Sātavalekara.

5. Hindi translation of the Mahābhārata Page 146 by Shri Dwarka Prasad Sharma.

6. *The Nilakaṇṭhī commentary of the Mahābhārata:*— In the original the verses pertaining to the magnitude of the Gītā are given but instead of the commentary of those verses it is writen, "gītā sugītā kartavyā ityādayaḥ sārdhāḥ pañca ślokāḥ godairna pathyante".

considering a verse consisting of thirty two letters According to this calculation of dividing the total number of letters by thirty two, the number of verse is 72026/32. If three hundred and eighty three letters of 'uvāca (said) are added to them, the number of verse is 73225/32. If the concluding eight hundred and seventy three letters are added to the letters of verses, the number of verses is 7483/32. If the letters of 'uvāca' (said), concluding letters and letters of 'atha prathmo' dhyā yaḥ' etc., which are 1393 (one thousand three hundred and ninty three) are added to the number of letters of verse, there are 76411/32 verses. Thus in any way the magnitude of the Gītā as mentioned in the Mahābhārata is not justified. Yet an effort has been made to justify the magnitude according to the hint given by a saint based on the availability of the magnitude–denoting verses. The learned persons are requested to study the matter seriously and be kind enough to express their views.

Śrīmad bhagvadgītā

When a person studies the first chapter of the Gītā, he comes to know that Arjuna is fully prepared to fight. He as a charioteer orders Lord Kṛṣṇa, the chariot-driver to place his chariot

† Pt. Shri Gaṅgā Sahāya Sharma, the writer of the commentary 'anvitārtha prakāśikā' on the 'Śrī Madbhāgavata purāṇa' has adopted this mathod in order to calculate the number of verses in the 'Śrī madbhāgavata' (by dividing the total number of letters by thirty two) and has written the number of verse at the end of each chapter in verse-form. This is something different that according to his calculation the number of verses falls short by one and a half out of eighteen thousand.
It is by this calculation of the number of letters that there has been a tradition of remunerating the writer of a volume since ancient times.

between the two armies (1/21). Lord Kṛṣṇa who was playing the role of a chariot-driver placed the chariot in front of the chariots of grand father Bhīṣma and preceptor Droṇa with a special purpose. The Lord's purpose was to lead the militant Arjuna to benediction. (The purpose was served in the seventy third verse of the eighteenth chapter). The Lord wanted to preach the gospel of the Gītā for the welfare of beings by making Arjuna an instrument. So when Arjuna saw his grand father Bhīṣma and preceptor Droṇa arrayed in the hostile army, his hidden delusion was aroused. The Lord Himself said, "Arjuna, behold these Kauravas assembled here" (1/25). Here Lord Kṛṣṇa instead of asking Arjuna to behold Dhṛtarāṣṭra's sons asked him to behold the Kuravas. Had Lord Kṛṣṇa asked him to see Dhṛtarāstra's sons, he might have become perhaps more enthusiastic to fight and his delusion might have not been aroused because Arjuna himself had said, "evil minded sons, of Dhṛtarāṣṭra". But the term 'Kuru' naturally aroused delusion in him because both Pāṇḍavas and Duryodhana etc. belonged to the Kuru family. so instead of calling them evil minded he called them as his own kinsmen (1/28). Thinking of the slaughter of his kinsmen in the battle field he found himself at his wit's end. Yet he who had sought refuge in Him prayed to Lord Kṛṣṇa to instruct him what was good (2/7). In response to it the Lord preached the gospel of the Gītā. It shows that it was Lord Kṛṣṇa who conduced Arjuna to listen to the gospel of the Gītā, he himself was not eager to listen to it. Therefore this volume is known as 'bhagavad gītā' rather than 'arjuna gītā' or 'kṛṣṇārjuna gītā'. It is called 'bhagavad gītā' because in it the speaker is only Lord Kṛṣṇa as in dialogues between Lord Kṛṣṇa and Arjuna also whatever Arjuna speaks, he speaks being impelled by Lord Kṛṣṇa.

Uvāca (said) also a Verse

Now the magnitude of the Gita is thought over. The orator of the Mahābhārata is great saint Vaiśampāyana and the listener is King Janamejaya. Great saint Vaiśampāyana has mentioned the magnitude of the Gītā keeping in view the dialogue between Sañjaya and Dhṛtarāṣṭra.

In the Gītā 'śrī bhagavānuvāca' has been used twenty eight times, 'arjuna uvāca' twenty one times, 'sañjaya uvāca' nine times and 'dhṛtarāṣṭra uvāca' only once. If 'śrī bhagavānuvāca' and also 'arjuna uvāca' impelled by Lord Kṛṣṇa after he took refuge in Him, are regarded as verses the magnitude of the Gītā is of 745 verses.

According to the volume 'piṅgala cchandaḥ sūtram' a metre consists of a word and even a letter. In 'gāthā metre' (ballad) there is no rule even for letters and vowel marks. In 'durgā sapta śatī' also 'uvāca' (said) has been considered a verse. From this view point there should not be any objection in considering 'uvāc' (said) a verse in order to justify the magnitude of the Gītā. Yet there may arise certain doubts which are going to be removed further.

According to the magnitude of the Gītā the Lord has uttered six hundred and twenty verses while according to the current copy He has uttered five hundred and seventy four verses. So we should think over the remaining forty six verses.

God-inspired Arjuna

Whenever God or a liberated soul or an agent (representative) of God thinks of a person's salvation, he attains salvation then and there, though he realizes it afterwards. He realizes it at the times when God on the great

remove his flaws which are revealed in the form of doubts being inspired by them. Then he realizes his salvation or union with God.

When Arjuna chose Lord Kṛṣṇa, solitary and unarmed though he was * instead of well equipped one akṣauhiṇī nārāyaṇī army (consisting of 21870 chariots, 21870 elephants, 65610 horses and 109350 foot soldiers). Then in the Lord's heart the emotion of Arjuna's salvation was aroused. The reason is that when a stiver renounces his riches depends on God only, He shoulders the responsibility to lead him to salvation. As soon as Kṛṣṇa thought of Arjuna's salvation, he attained it but in order to do away with his flaws He inspired him to put his doubts and also removed them in the same way as fire reduces the fuel to ashes.

The study of the Gītā reveals that Arjuna having taken refuge in the Lord, inspired by Him speaks seventeen times. After taking refuge Arjuna for the first time asks Lord Kṛṣṇa the mark of the man of steadfast wisdom in the fifty fourth verse of the second chapter. Here Arjuna inspired by the Lord is speaking, otherwise he would have put the question pertaining to the war rather than spiritualism because he had come to the war front in order to fight.

After taking refuge in God, at the beginning of the doubts raised by God-inspired Arjuna for the welfare of the world, the verses in the form of 'arjuna uvāca' have been written by great saint Veda Vyāsa and it seems that he has regarded these verses as God's to justify the magnitude of the Gītā. Great saint Veda

* *evamuktasu kṛṣṇena kuntī putro dhanaṁjaya ।*
ayu dhyamānaṁ saṁgrāme varayāmāsa keśavam ।।
(Mahābhārata Udyoga 7/21)

Vyāsa is a representative of God possessing His authority. Who has got a right to disarrange his verses? The Vedas divided by him into four parts are accepted as four even today. In order to explain the gospel of the Gītā he divided it into chapters and by giving 'Śrī bhagavānuvāca' as a verse at the beginning of the fourth, the sixth, the seventh, the ninth, the tenth, the thriteenth, the fourteenth, the fifteenth and the sixteenth chapters included them in the Lord's verses. Similarly the verses in the form of 'arjuna uvāca' at the beginning of the verses pertaining to doubts raised by God-inspired Arjuna are also included in the Lord's verses. But so far as the magnitude of the Gītā is concerned the verses uttered by Arjuna are included in Arjuna's verses because the doubts raised by him are his own.

As soon as a persons becomes the disciple of a preceptor, he becomes one with him.* But as long as a disciple has douts, he remains different from the preceptor. The disciple gets his personal doubts removed by putting questions to his preceptor. Thus there is a dialogue between the disciple and the preceptor. So long as there are doubts and there is a dialogue between the disciple and the preceptor, inspite of being one there is a difference between them. But as soon as the dialogue is over, the disciple becomes one with his preceptor. Similarly Arjuna becomes one with the Lord by taking refuge in Him. But so long as he has his own doubts, he remains different from the Lord. The reason is that if the verse uttered after 'arjuna uvāca' (Arjuan said) from the fifty fourth verse of the second chapter to the first verse of the eighteenth

* 'sāha hī ko gotu gotu hotu hai gulāma ko'
(Kavitāvalī uttara 107).

chapter don't denote Arjuna's doubt, there will be no utiltiy of 'Śrī Kṛṣṇārjuna saṁvāda' (dialogue between Lord Kṛṣṇa and Arjuna). Therefore, 'Arjuna uvāca' is God-inspired while the mere doubt is Arjuna's own. Further, when he becomes totally free from doubts, he becomes one with the Lord (18/73).

Lord Kṛṣṇa, A Philanthropist

In the seventy second verse of the eighteenth chapter Lord Kṛṣṇa Himself puts the question and in the seventy third verse of the eighteenth chapter He Himself answers the question for the welfare of the public through Arjuna's medium.

The Lord and Saints declare that He as a striver puts questions and as a preceptor answers them In 'Anu gītā' (Mahābhārata) the Lord discloses this secret to Arjuna—

ahaṁ gururmahā bāho manaḥ śiṣyaṁ ca vidhi me ।
twatprityā guhyametacca kathitaṁ te dhanaṁjaya ॥

(Mahā āsvamedhika. 51/46)

'O mighty armed! I am the preceptor and know My mind to be the disciple. O Dhananjay! I have disclosed this secret to you out of love'.

Śrī Śaṁkarācārya also declares that the Lord Himself puts the question by acting as a pupil and also answers as a preceptor.

apāra saṁsāra samudra madhye sammajjato me śaraṇaṁ kimasti ।
guro kṛpālo kṛpayā vadattadviśveśa pādāmbujadīrgha naukā ॥

(praśnottari 1)

'O merciful preceptor! kindly explain what is the support for me as I am drawning in the ocean of worldly existence?" (The preceptor answers). The ship of the lotus-feet of the Master of the universe.

Similarly in the seventy second verse of the eighteenth chapter Lord Kṛṣṇa does not put the question in order to know whether Arjuna's delusion is destroyed or not, because He is omniscient. He like he stage-manager of a drama thoroughly knows this worldly drama. He knows that Arjuna's delusion is destroyed. So He concluedes His gospel in the sixty sixth verse of the eighteenth chapter. Then having described the persons who are qualified or unqualified to listen to the gospel of the Gītā He explains the reward and value (glory) of the study and propagation of the Gita. If He didn't know that Arjuna's delusion was destroyed, he wouldn't conclude the gospel.

Other examiners test an examinee in order to judge his knowledge. But the Lord tests him in order to let him know where he stands because He being omniscient knows everything. It can be proved by the first verse of the eleventh chapter when Arjuna declares that his delusion has been dispelled; but being omniscient the Lord knows that his delusion has not been perished. So in order to let him know, He in the forty ninth verse of the eleventh chapter declares, "Be neither afraid nor bewildered". If his delusion had been dispelled, he would have not been full of fear and bewilderment. So the Lord explains to him that his delusion has not been dispelled.

Further (after 18/66) without Arjuna's acceptance the Lord comes to know that Arjuna's delusion is totally destroyed and he has attained unity with Him. But from the view point of the welfare of the world He in the seventy second verse asks the question and in the seventy third verse answers the question through the medium of Arjuna so that people may come to know that by listening to the Gita with a concentrated mind delusion is destroyed and the Supreme is attained. So this verse

(18/73) pertaining to Arjuna's union with the Lord should be regarded as the Lord's.

Arjuna's Identity With Lord Kṛṣṇa

As after taking refuge in the Lord and Arjuna being inspired by Him the expression arjuna uvāca' is regarded as a verse uttered by the Lord, so should the seventy third verse of the eighteenth chapter, after Arjuna's delusion was destroyed and he attained unity with Him, be regarded as the Lord's.

Now a doubt may arise how the Lord for Himself can utter the words "My delusion has been dispelled by your grace." They should be uttered by the striver (Arjuna). The clarification is that when Arjuna's delusion was destroyed, he became one with the Lord. So whatever was done or uttered by him was only the Lord's. Thus this verse of Arjuna when he had unity with the Lord can be regarded as the Lord's. The reason is that when a devotee's delusion totally perishes, he becomes one with God there remains no difference between the two–'tasminnstajjane bhedābhāvāt' (Nārada bhakti sūtra 41). The Lord himself' declares, "The man of wisdom is verily My own self' (Gita 7/18) and "They have attained unity with Me" (14/2). So the words of the devotee who has attained unity with Him should be regarded as His.

When a preceptor's power descends in a pupil, then the pupil becomes an incarnation of his preceptor, he becomes one with him.

According to the advaitāmṛta vallarī' a volume on Vedānta (a system of Hindu philosophy) the power can descend by four ways:—

(1) Touch:— Just as a hen incubates its eggs by sitting on them by touch.

(2) Sound (words):— As the 'kurarī' bird (a kind of osprey) incubates its eggs by making a sound in the sky.

(3) Sight:— A fish incubates its eggs by seeing its eggs time and again with an interval.

(4) Thinking:— A turtle lays its eggs in the sand but it lives inside water thinking continuously of its eggs. Thus the eggs are incubated. *

The mere thought of the Lord leads a being to God-Realization but by studying the Gītā it is known that the Lord's power has descended in Arjuna in all the four ways. The affinity between Lord Kṛṣṇa and Arjuna is the descent of power by touch. The seventh verse of the second chapter reveals Arjuna's affinity for Lord Kṛṣṇa while the seventy third verse of the eighteenth chapter reveals the Lord's affinity for Arjuna. The dialogue between Lord Kṛṣṇa and Arjuna for the removal of the latter's doubt is the descent of power by sound (words). Mercy is revealed through sight. The Lord beholds Arjuna mercifully. This is the descent of power by sight. The Lord thinks of Arjuna's welfare, this is the descent of power by thinking.

All creatures being fragments of God are just like His eggs. If he surrenders himself to Him, his veil of delusion is destroyed and he attains the Supreme. Arjuna's delusion is destroyed and he has regained memory that he is a fragment of God. Therefore now there is no difference between him and the Lord.

* In Udaipur there is a famous lake Pichola. There a saint wanted to ascertain the truth of the incubation of the eggs of a fish. The sailors justified the fact. They knew that some eggs were lying buried in the sand. The sailors used their fishing net to catch fish. When the fish was caught being puzzled it stopped thinking of its eggs.The saint saw that the eggs of the fish had decayed.

Secondly if the listener does not become one with the orator, it means that he has not listened to the orator. If a student having studied under the guidance of a learned teacher does not become learned, it means that he has not studied. Similarly if a disciple having listened to the gospel of his preceptor (spiritual guide) does not become a world preceptor viz a God-Realized soul, it means that either he has not listened to the gospel of his preceptor or his preceptor (spiritual guide) is not deserving *.

Now a doubt arises how the Lord for Himself spoke the words, "delusion is destroyed". The solution of this doubt is that the Lord wants to explain to the people that by listening to the Gītā or by studying it or by meditation on it the striver attains the state when his delusion is destroyed and he regains the memory that he is a fragment of God. But he should think that he has attained this state by God's grace rather than by listening to or studying or mediation on the Gītā or any other spiritual practice, otherwise his pride may mislead him to a downfall.

A man has the egoistic notion so long as he thinks that he can realize God by his own efforts and so long as he does not realize God. With the total destruction of the egoistic notion he realizes his identity with God. He comes to know that in fact he has done nothing, He has been realized by His grace only. When Lord Kṛṣṇa asks Arjuna, "Have you listened to the gospel of the Gita with a concentrated mind?" Arjuna replies, "My delusion is destroyed and I have regained memory by your

* It is said that there is a lot of difference between pārasa' (the philospher's stone which is believed to convert a baser metal into gold by a mere touch) and a saint. Pārasturns iron into gold while a saint turns a devotee into a God-Realized soul.

grace." It means that Arjuna accepted that his delusion was not destroyed by listening to the gospel of the Gītā but by God's grace. It shows that Arjuna's egoistic notion was totally destroyed and he thought only of God's grace. Therefore these words of Arjuna who had attained identity with God should be regarded as His.

If we think over this topic from the general point of view, even then we come to know that the words uttered by Arjuna, "My delusion is destroyed, I have regained memory by your Grace. I shall carry out your bidding", can be only of a God-Realized soul rather than of a striver. A striver is called a striver because even after reaching the top most stage of the spiritual practice he has a bit of egoistic notion and selfishness. So these words can be uttered only by one who has attained perfection.

Another doubt may be raised why 'Arjuna uvāca' and the verse (18/73) which follows this expression–both should be regarded as one verse ? Why should 'uvāca' not be considered a separate verse? The answer is that here 'uvāca' is within the Lord's words, rather than a separate entity. Secondly if 'uvāca' is regarded as separate, it will be a mere repetition because in the eighteenth chapter from the second verse to the seventy second verse only Lord Kṛṣṇa is speaking. Therefore it has been done in order to escape the first tautology in whole of the Gītā.

'Arjuna Uvāca' Before Surrender

A question arises why in considering the magnitude of the Gita 'Arjuan uvāca' used eighteen times ('uvāca' 17 times and one the last verse including 'uvāca after Arjuna's refuge in God,

has been included in the Lord's words. Why has the expression 'Arjuna uvāca' used three times before Arjuna takes refuge in God (in between 1/21 and 1/28 and after 2/3) has not been included.

The answer is that the expression 'Arjuna uvāca' used three times before Arjuna takes refuge in the Lord is included within Sañjaya's words. So they are not included in the Lord's words. Sañjaya is saying to Dhṛtarāṣṭra that Arjuna said so.The terms 'āha' (said), 'uktvā (spoken) and 'abravīta' (said) etc. used at the beginning and the end of 'Arjuna uvāca' denote that Sanjaya is expesssing Arjuna's words in his own words as 'pāṇḍavaḥ' (1/20), 'idmāha mahīpate (spoke the following words) 1/21), 'evamukto hṛṣikeśaḥ' (thus addressed) (1/24), 'kaunteyaḥ' 'idamabravīt' (this said), 'evamuktvārjanaḥ' (saying so Arjuna) (1/47) etc., and also expressions 'evamuktvāḥ hṛṣikeśam gudākeśaḥ paramtap' (after addressing the Lord thus Arjuna) and 'na yotsya iti' (thus I'll not fight) (2/9) used after 'Arjuna uvāca' in the second chapter.

In the fourth verse of the second chapter in the beginning of 'Arjuna uvāca' there are no such expressions which denote that Sañjaya is speaking the words uttered by Arjuna. The reason is that the Lord, without giving a reasonable explanation of the arguments put by Arjuna for not figthing, scolded him for his ummanliness all of a sudden and ordered him to stand up to fight (2/2-3). Having this order Arjuna was agitated because he was recoiling from the war as he did not want to perpetrate the sin by killing his kinsmen rather than fear of his death. So Arjuna also got encited and said,"O slayer of Madhu and slayer of foes, how shall I fight against Bhīṣma and Droṇa with arrows who are worthy of worship?" Here by the use of the terms

'slayer of Madhu (a demon) and slayer of foes' Arjuna wants to say that He is the slayer of demons and enemies. But he has to fight with Bhīṣma (his grand father) and Droṇa (his teacher). Both of them deserve honour and worship. As Arjuna being agitated speaks at one, Sañjaya does not get an opportunity to express his words by terms such as 'idamāha' and 'uktvā' etc.

A deep thought reveals that in the second chapter after Arjuna has spoken and Sañjaya speaks (in 2/9-10) his words can be divided into two parts (1) In the expression 'eva muktvā hṛṣikeśam gudākeśaḥ paramtapaḥ' he wants to draw attention towards the words of Arjuna uttered from the fourth to the eight verses of the second chapter and (2) by the expression 'na yotsye' Sañjaya clearly expresses Arjuna's words in his own words.

Now the question may arise that if Arjuna's verses are included within Sañjaya's verses, why should the words uttered by the Lord before the expressions 'evamuktvā' (11/9) and 'etacchrutvā' (11/135) and 'etyarjunam (11/50) uttered by Sañjaya in the eleventh chapter and the words uttered by God-identified Arjuna before the expression 'ityaham' (18/74) uttered by Sañjaya in the eighteenth chapter not be included within the words of Sañjaya? Though the answer to this question has already been given, yet here it can be said that the verses uttered by the, Lord will be regarded as His though they may occur in any way. Secondly Sañjaya is endowed with divine vision bestowed upon him by Sage Veda Vyāsa and Sañjaya is vouchsafed this divine vision by the Lord (11/8). So in the eleventh chapter Sañjaya's divine vision becomes one with the divine vision endowed by the Lord. So Sañjaya utters the words of the Lord and of Arjuna rather than his own.

There is one more point and that is that Sañjaya is narrating

the gospel of the Gita in the form of the dialogue between Lord Kṛṣṇa and Arjuna to Dhṛtarāṣṭra. So Sanjaya used the expressions 'eva muktvā' and 'etacchrutvā' etc. Sañjaya is merely an obseverver of the formula of the Lord's speech. So the verses uttered by the Lord should be regarded as His.

One more question may be raised why the Lord's verses (2/2-3) uttered by Him, before Arjuna takes refuge in Him, should not be regarded as uttered by Sanjaya as Arjuna's verses have been considered because the gospel of the Gītā is preached from the eleventh verse of the second chapter. The answer is that these two verses, are the original (root) verses of the Gītā because they mention that Arjuna's act of not fighting is unworthy, heaven-barring and disgraceful as he is a member of the warrior calss. The same flaws of Arjuna have been discussed in more detail in the second chapter from the thirty first to the thirty eighth verses. So these two verses should be regarded as the Lord's rather than Sanjaya's . Moreover in these verses the Lord has ordered Arjuna to stand up to fight by renouncing his unmanliness and Arjuna has carried out His order by uttering, "Kariṣye vacanaṁ tava" (18/73). So it becomes clear that the two verses should be regarded as the Lord's rather than of Sañjaya.

A deep thought on the Gītā reveals that this volume can be divided into two parts: (1) Pertaining to history from the beginning of the first chapter to the tenth verse of the second chapter (2) Pertaining to the gospel from the eleventh verse of the second chapter to the end of the eighteenth chapter. The second part pertaining to the gospel is based on the first part, the historical one. Out of these two parts, the historical part is within the utterances of Sañjaya while the part pertaining to the gospel is within the dialogue between Lord Kṛṣṇa and

and Arjuna. Only Arjuna's utterance of the historical part rathar than the Lord's will be inculded in Sañjayā's utterance because the Lord's glory can never decrease whether it is history or gospel.

Now one more question can be raised that if all utterances of the Lord are counted in the Lord's verses, why should the utterance, "O Pārtha (Arjuana), behold all the Kurus gathered together," of the twenty fifth verse of the first chapter not be included in the verses uttered by the Lord in order to justify the magnitude of the Gita? The answer is that first the whole verse has not been recited by the Lord, He has uttered only eleven letters of the second half of the verse. So it can't be included in the Lord's verse in order to calculate the magnitude of the Gīta. Secondly the great saint Veda Vyāsa has not regarded it as the Lord's verse because he has not given the expression 'Śrī Bhagavānuvāca', he has regarded it as Sañjaya's. Thirdly the Lord in this verse is speaking as a chariot-driver by placing the chariot between the two armies as ordered by the charioteer Arjuna (1/21-23). So this verse without being an independent expression of the Lord can't be included in the verse recited by Him.

Why Tautology of 'Śrī Bhagavānuvāca?

In order to decide the magnitude of the Gita an important question can be asked why the expression, 'Śrī Bhagavānuvāca' used at the beginning of chapters be included in order to decide the magnitude of the Gita when He is already speaking. For example the Lord starts speaking from the thirty seventh verse of the third chapter and continues speaking upto the last verse, forty third of the chapter, then why has the expression 'Śrī Bhagavānuvāca' used at the beginning of the fourth chapter

been included as a verse recited by the Lord in calculating the magnitude of the Gītā?

This answer is that the compiler of the Gītā, which contains divine words emanating from the holy lips of God Himself, is the great saint Veda Vyāsa who by versification has divided it into eighteen chapters. Inspite of the Lord's continuous speaking he has used 'Śrī Bhagavānu ̄yāca' as a verse at the beginning of the fourth, the sixth, the seventh, the ninth, the tenth, the thirteenth, the fourteenth, the fifteenth and the sixteenth chapters. The great saint Veda Vyāsa's words are accepted as true by eveyone because he is a trustworthy person authorized by God. As he out of grace has divided the Vedas into four parts (Rik, Sāma , Yajus, Atharva) in order to explain them, so has he divided the gospel of the Gītā preached by the Lord into eighteen chapters in order to explain it by his intuition.

Secondly it is essential to give 'uvāca' (said) at the beginning of a chapter in order to explain who is the orator. So the expression 'Śrī Bhagavānuvāca' has been given at the beginning of the chapter in order to calculate the magnitude of the Gītā by regarding it as the Lord's verse even though He has been speaking continuously.

Thirdly at the end of a chapter the term 'iti' (conclusion) has been used which denotes that the chapter has been concluded. So it becomes necessary to give 'Śrī Bhavānuvāca' again at the beginning of the next chapter. Therefore the great saint Veda Vyāsa does not consider it tautology. No one is authorized to violate the rules framed by him.

Six Hundred and Twenty Verses by the Lord

Thus in the current copy of the Gītā if the twenty eight verses in the form of 'Śrī Bhagavānuvāca', seventeen verses in

the form of god-inspired 'Arjuna uvāca' and one, the seventy third verse including 'Arjuna uvāca' are added to the five hundred and seventy four verses recited by the Lord, the total is (574+28+17+1=620) six hundred and twenty.

Thus the magnitude of the Gītā as mentioned in the Mahābhārata is justified.

Fifty Seven Verses Uttered by Arjuna

In the current copy of the Gītā there are eighty four verses recited by Arjuna and there are twenty one 'Arjuna uvāca' but in the Mahābhārata as far as the magnitude of the Gītā is concerned there is mention of Arjuna's fifty seven verses. As has already been explained that seventeen verses in the form of 'Arjuna uvāca' after he takes refuge in the Lord and one the seventy third verse of the eighteenth chapter including, 'Arjuna uvāca' have been included in the Lord's verse while the expression 'Arjuna uvāca' used three times before Arjuna takes refuge in God (2/7) instead of being taken as separate in calculating the magnitude of the Gītā has been included within 'Sañjay uvāca'.

The practice (method) followed in the Gita is that one's utterances are included in the utterances of some one else. For example in the first chapter the words uttered by Duryodhana from the third to the eleventh verses are included in Sañjaya's words while the words uttered by Prajāpati Brahmā in the third chapter from the tenth verse to the first half of the twelfth verse are included in the Lord's words. Similarly Arjuna's words 'na yotsye' (2/9) are included in Sañjaya's words while the striver's words 'tameva cādyaṁ puruṣaṁ prapadye' (15/4) are included in the Lord's words. Similarly in order to judge the

magnitude of the Gītā the words uttered by Arjuna from the twenty first verse to the second half of the twentythird verse, from the second half of the twenty eighth verse to the forty sixth verse of the first chapter and from the fourth verse to the eighth verse of the second chapter (total twenty six verses) have been included in Sañjaya's words. In this connection it has already been explained that Sanjaya while narrating the gospel of the Gītā in the form of the dialogue between Lord Kṛṣṇa and Arjuna to Dhṛtrāṣṭra by the expression 'idmāha mahīpate' (1/21) says "Oh king, Arjuna said so on the battle field." Theferfore these twenty six verses instead of being included in the verses recited by Arjuna should be included in the verses recited by Sanjaya.

Thus if in the current copy of the Gītā the above mentioned twenty six verses and one the seventy third verse of the eighteenth chapter are subtracted from the eighty four verses, there remain fifty seven (84−27=57) verses recited by Arjuna. So the words of the Mahābhārata about the magnitude of the Gītā are justified.

Sixty Seven Verses by Sañjaya

In the current copy of the Gita there are only forty one verses recited by Sañjaya and there are nine 'Sañjaya uvāca'. But in the magnitude of the Gītā Sañjaya is said to have recited sixty seven verses. In the magnitude of the Gita the expression 'sañjaya uvāca' instead of being regarded as a separate verse has been included in the verses recited by Sanjaya. The reason is that the Gītā being the dialogue between Lord Kṛṣṇa and Arjuna, the expression 'Śrī Bhagavānuvāca' and God-inspired 'Arjuna uvāca' have been regarded as verses.

Secondly the dialogue between Dhṛtarāṣṭra and Sañjaya was held at Hastināpur in the absence of Lord Kṛṣṇa. So their 'uvāca' is not considered a verse while 'Arjun uvāca' is considered a verse because he was speaking before the Lord. Therefore while concluding the chaters the Gītā has been called the diaogue between Śrī Kṛṣṇa and Arjuna rather than the dialogue between Dhṛtarāṣṭra and Sañjaya.

This has already been mentioned that the twenty six verses recied by Arjuna in the first and second chapters should be regaded as recited by Sañjaya. If these twenty six verses are addel to the forty one verses recited by Sañjaya, the total is (41+26=67) sixty seven. Therefore the magnitude of the Gītā accordling to the Mahābhārata is justified.

One Verse by Dhaṛtarāṣṭra

In the current copy of the Gītā there is one verse recited by Dhṛtarāṣṭra and in Mahābhārata also in calculating the magnitde of the Gītā one verse has been mentioned. Therefoe there is no difference of view as far as this verse is concernd.

Like 'sañjaya uvāca' 'Dhṛtarāṣṭra uvāca' also instead of being regarded s a separate verse has been included in the verses recited by Dhṛtarāṣṭra. Both the expressions 'Dhṛtaṛāṣṭra uvāca' and 'Sañjaya uvāca' are within the words of the great saint Vaiśampāyaa, the orator of the Mahābhārata.

A doubt may again be raised why the verse recited by Dhṛtarāṣṭra is been included in the Gītā. The clarification is that first the question asked by Dhṛtarāṣṭra (1/1) is the root of the revelatiotof the Gītā. Dhṛtarāṣṭra puts the question in order to listen all the incidents which happened on the war front in detai In response to his question Sañjaya, the

favourite of the great Saint Veda Vyāsa narrates the dialogue between Lord Kṛṣṇa and Arjuna i.e. the Gītā (which was the first incident on the war front to King Dhṛtarāṣṭra, the great favourite of the great saint Veda Vyāsa * . So Dhṛtarāṣṭra's question being the root of the revelation of the Gītā has been included in the Gītā.

Secondly as mentioned in the first chapter as Arjuna's dejection became 'yoga' (Arjuna viṣāda yoga) because it led Arjuna to Self-Realization and identity with God, so has Dhṛtarāṣṭra's question being the root of the revelation of the gospel of the Gītā been included in the Gītā.

Purpose (Conclusion)

If this article is studied deeply with a concentrated mind by having faith in god, the magnitude of the Gītā as mentioned in the Mahābhārata is justified and all the doubts are removed. It proves that the magnitude of the Gītā as mentioned in the

* The study of the Mahābhārata reveals that the great saint Veda Vyāsa was very much generous to Dhṛtrāṣṭra. When both the armies were well prepared for the war, Veda Vyāsa said to Dhṛtrāṣṭra, "The war is inevitable. If you want to see the dreadful scene of the war, I may endow you with divine vision." (Bhīṣma 2/4-6). Dhṛtrāṣṭra said, "O excellent sage, I have been blind throughout my life. I don't want to see the slaughter of my family with my own eyes. But I certainly want to hear the incidents of the war, in detail (Bhīṣma. 2'). Great saint Veda Vyāsa knew that Lord Kṛṣṇa would preach the gospel of the Gītā to Arjuna. So he bestowed upon the great souled Sañjaya, the minister to Dhṛarāṣṭra divine vision for his welfare and said to Dhṛtarāṣṭra, "Sañjaya will narrate to you all the incidents of the war. He by the divine vision will be able to see, hear and know all the incidents of the war whether secret or mainfest and will ever know the minds of the soldiers."

Mahābhārata composed by the great sage Veda Vyāsa is true. Thus from the view point of recitation the current copy of the Gītā is suitable but as far as the magnitude of the Gītā is concerned as discussed in this article the magnitude mentioned in the Mahābhārat is suitable and right †.

After justifying the magnitude of the Gītā we come to the conclusion that if a man having a disinclination for the world wants to attain the Supreme and if he takes refuge in God even by word, he certainly attains the Supreme. When a devotee surrenders himself totally to god, his own identity is lost and he is identified with God.

Table According to the Magnitude of the Gītā

Chapter	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Total
Dhṛtarāṣ-tra	1																		1
Sañjaya	4	8									8							5	67
Arjuna		1	3	1	1	5		2		7	3	3	1		1		1	1	57
Śrī-Bhagavan		6	4	4	4	3	0	4	7	3	1	2	8	3	5	3	8	2	2	1	3	5	2	9	2	1	2	5	2	9	7	4	620
Total	4	7	7	6	7	4	5	3	1	5	2	3	1	3	0	3	5	4	5	6	3	2	2	3	5	3	0	2	1	2	5	3	0	8	0	745

† We have come cross such books of the Gītā in Gujrati and Bangla languages which contain 745 verses. But the extra forty five verses don't suit the context and they seem to be composed by any person of the Vaiṣṇava religion.

Appendix

Intranslation into English – A Few Selected Quotation From the Gita

1. 'Don't yield to unmanliness' (2/3)
2. 'I am your disciple; instruct me who have taken refuge in you' (2/7)
3. 'The wise grieve neither for the living nor for the dead (2/11).
4. 'The feelings (of heat and cold, pleasure and pain) are transitory and fleeting; bear them patiently' (2/14)
5. 'He who is balanced in pleasure and pain and steadfast, is eligible for immortality' (2/15)
6. 'The unreal has no existence and the real never ceases to be' (2/16)
7. 'All these bodies are perishable' (2/18)
8. 'The Soul neither slays, nor is slain (2/19)
9. 'Even when the body is slain the soul is not (slain)' (2/20)
10. 'As a man casting off worn-out garments, puts on new ones; so does the embodied, casting off wornout bodies enter into others that are new; (2/22)
11. 'Neither weapons can cut the soul, nor firecan burn it, nor water can wet it, nor wind can dry it'.(2/23)
12. 'The soul is eternal, all pervading, stable, immovable and everlasting' (2/24)
13. 'Death is certain for the born' (2/27).
14. 'Treating alike pleasure and pain, gain nd loss, victory and defeat, engage yourself in the batle; thus you will incur no sin' (2/38).
15. 'Even a little practice of this discipline (of Action) protects one from great fear (2/40).
16. 'Your right is to work only, but neve to the fruit thereof (2/47).
17. 'Equanimity is called yoga' (2/48).
18. 'Loss of reason leads to complete ruin' (2/63).
19. 'In tranquillity all sorrows are destroyed' (2/65).
20. 'How can the peaceless enjoy happiness?' (2/66)
21. 'The God-Realized soul keeps awake in the state which is night to all beings' (2/69).
22. 'Not the desirer, but he in whom all enjoyments merge themselves, attains peace' (2/70).
23. 'The man freed from the feeling of 'I' and 'mine' attains peace' (2/71).
24. 'Tell me with certainty the path, by pursing which I ma attain the Supreme' (3/2).
25. 'None can ever remain actionless even for a moment' (3/5).
26. 'The world is bound by actions other than those performed for the sake of sacrifice' (3/9)
27. 'Cherishing one another disinterestedly, you shall reap the supreme good' (3/11).
28. 'Those who cook food only for themselves, verily eat sin (3/13).
29. 'Beings evolve from food, food is produced from rain, rain ensuses from sacrifice; and sacrifice is born of action.' (3/14).
30. 'He, who does not follow in the world, the wheel of creation, sinful and sensual, lives in vain (3/16).
31. 'In this world that great soul has no use whatsoever for things done, nor for things not done' (3/16).
32. 'Therefore, constantly perform your obligatory duty without attachment' (3/19).
33. 'Whatever a great man does, is followed by others; people

go by the example he sets up' (3/21).

34. 'The fool, whose mind is deluded by egoism, thinks, "I am the doer" (3/27).
35. 'The one intuitive into the nature of modes and actions knows that modes as senses move among the modes as objects and does not get attached to them' (3/28).
36. 'Performance of one's duty brings blessedness while another's duty is fraught with fear' (3/35).
37. 'Slay this enemy in the form of desire, difficult to over come, (3/43).
38. 'Whenever there is decay of righteousness and rise of unrighteousness, then I embody Myself'. (4/7).
39. 'For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born from age to age; (4/8).
40. 'My birth and actions are divine' (4/9).
41. 'Howsoever men seek Me, so do I approach them' (4/11).
42. 'The four social orders were created by Me according to their modes and actions' (4/13).
43. 'Mysterious are the ways of action' (4/17)
44. 'All his actions who works merely for the sake of sacrifice, melt away' (4/23).
45. 'The ladle is Brahman, the oblation is Brahman, the fire is Brahman, the sacrificer is Brahman; and finally Brahman is the goal attained by him who cognizes Brahman in the act of sacrifice.' (4/24).
46. 'The eaters of the nectar, the remnant of sacrifice, attain the Eternal Brahman' (4/31).
47. 'All actions without exception culminate in knowledge' (4/33).
48. 'Seek that enlightenment by prostrating, by questioning

and by service; the wise seers of Truth will instruct you in that knowledge; (4/34).

49. 'Having attained enlightenment, ignorance deludes you no more' (4/35).
50. 'The man full of faith gains knowledge' (4/39).
51. 'The doubting soul goes to destruction' (4/40).
52. 'Performance of action is superior to the renunciation of action' (5/2).
53. 'He who is free from the pairs of opposites, is easily freed from bondage' (5/3).
54. 'He who is attached to the fruit of action, is bound' (5/12).
55. 'Mortal existence is conquered by those who are even minded' (5/19).
56. 'The knower of Brahman lives established in Brahman' (5/20).
57. 'The pleasures which are contact born, are verily the wombs of pain; they have a beginning and an end; no wise man indulges in them'. (5/22).
58. 'He, who knows Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds, and the disinterested friend of all beings, attains peace. (5/29).
59. 'No one becomes a yogi, who has not renounced thoughts of the world' (6/2).
60. 'Action is said to be the means of the contemplative soul who seeks to attain to yoga' (6/3).
61. 'Let a man raise himself by his own self, let him not degrade himself; for he himself is his friend, himself his foe' (6/5).
62. 'He who looks upon all with the same eye stands supreme' (6/9).

63. 'Yoga, which rids one of woe, is accomplished by him who is regulated in diet and recreation, regulated in actions and regulated in sleep and wakefulness'. (6/17).
64. 'The state of supreme bliss having attained which, a man does not reckon any other gain greater than that and wherein established, he is not shaken even by the heaviest affliction' (6/22).
65. 'Let this disconnection from union with pain be known by the name 'yoga' (6/23).
66. 'With his intellect set in firmness, let him attain tranquillity through gradual practice; and fixing the mind on god, let him not think of any thing else. (6/25).
67. 'He who sees Me everywhere and sees all in Me, never loses sight of Me, nor do I lose sight of him'. (6/30).
68. 'That yogī is regarded as the Supreme, who judges pleasure or pain evey where, by the same standard as he applies to himself.' (6/32)
69. 'By practice and non-attachment the mind can be controlled' (6/35).
70. 'None who strives for self-redemption ever meets with an evil destiny' (6/40).
71. 'There is nothing else besides Me' (7/7).
72. 'Those who, take refuge in Me alone, cross over this divine illusion of Mine' (7/14).
73. 'All is God' (7/19).
74. 'My devotees come to Me alone'(7/23).
75. 'Think of Me at all times and fight' (8/7).
76. 'Rebirth is transitory and the abode of pain' (8/15).
77. 'On attaining Me, there is no rebirth' (8/16).
78. 'This multitude of beings, being born again merges' (8/19).

79. 'The Supreme Goal is My Supreme Abode, attaining which there is no return' (8/21).
80. 'On the exhaustion of their merits, they return to the world of mortals' (9/21).
81. 'Seeking worldly enjoyments they go and come' (9/21).
82. 'I provide gain and security' (9/22).
83. 'Whosoever offers with devotion a leaf, a flower, a fruit or water, I accept the pious offering of the pure in heart.' (9/26).
84. 'Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you bestow as a gift, whatever austerity you practise, offer it all to Me.' (9/27).
85. 'I am equally present in all beings' (9/29)
86. 'Even if the vilest sinner worships Me with exclusive devotion, he should be accounted a saint, for he has rightly resolved' (9/30).
87. 'Speedily he becomes virtuous and attains lasting peace; know it for certain, Arjuna, my devotee never perishes' (9/31).
88. 'Having obtained this transient and joyless human life, constantly worship Me' (9/33).
89. 'Fix your mind on Me; be devoted to Me, worship M bow down to Me' (9/34).
90. 'Of sacrifices, I am the sacrifice of the repetition of the Divine Name' (10/25).
91. 'Of sciences I am the science of the soul' (10/32).
92. 'Whatever being there is glorious, brilliant or powerlu, know that to be a part manifestation of My glory'. (10/41).
93. 'You, be merely an instrument' (11/33).
94. 'Salutation, Salutations to you, a thousand times, and again

and again salutations to you' (11/39).

95. 'In all the three worlds there is none else even equal to you; who then can excel you?' (11/43).
96. 'Those who are engrossed in the welfare of all beings, verily come to Me' (12/4).
97. 'Peace immediately follows renunciation' (12/12).
98. 'Perception of pain and evil in birth, death, oldage and disease' (13/8).
99. 'With hands and feet every where, with eyes and hands and mouths every where, with ears everywhere He exists enveloping all.' (13/13).
100. 'He is the light of all lights' (13/17).
101. 'The soul seated in Nature, experiences the modes born of Nature' (13/21).
102. 'The spirit living in this body is the Supreme Person' (13/22).
103. 'He alone truly sees, the Supreme Lord as imperishable and abiding equally in all perishable beings, both animate and inanimate.' (13/27).
104. 'He who does not destroy the Self by the Self attains the Supreme Goal' (13/28).
105. 'The moment man perceives the diversified existence of beings as rooted in One Supreme Spirit, and the spreading forth of all beings from the same, he attains Brahman.' (13/30).
106. 'The Supreme Self, though dwelling in the body, neither acts nor is tainted' (13/31).
107. 'Those who are fixed in Sattva (goodness) go upwards; the Rājasikas (passionate) remain in the middle; the Tāmasikas (ignorant) go downwards'. (14/18).
108. 'They speak of the imperishable Peepul tree with its roots above and branches below' (15/1).

109. 'Neither the sun nor the moon nor fire illumines that' that is My Supreme Abode, attaining to which they never return'. (15/6).
110. 'This soul is a fragment of Myself in the world of life (15/7).
111. 'The deluded don' t see the soul but only those who possess the eye of wisdom, see it' (15/10).
112. 'I am seated in the hearts of all' (15/15).
113. 'The divine nature is deemed for liberation, the demoniac for bondage' (16/5).
114. They regard the gratification of lust as the highest aim and feel sure that that is all' (16/11).
115. 'Triple is this gate of hell, destructive of the selflust, anger and greed; therefore one should abnandon these three' (16/21).
116. 'Let the scriptures be your authority in deciding what ought to be done and what ought not to be done' (16/24).
117. 'Man is of the nature of his faith; what his faith is, that verily he is' (17/3).
118. 'The gift which is made with the sense of duty to one who can make no return, at the right place and time to a deserving person, is said to be Sāttvika.' (17/20).
119. 'An oblation offered, a fight given, an austerity practised or a deed performed, without faith, is all termed as naught and is of no avail here or here after' (17/28).
120. 'He alone who renounces the fruit of action is called a man of renunciation' (18/11).
121. 'He who is free from the notion of egoism and whose understanding is not tainted, does not really slay, even

having slaughtered all creatures, nor is bound' (18/17).

122. 'That is like poison at first but nector in the end' (18/37).
123. 'Devoted to his own duty, man attains the highest perfection' (18/45).
124. 'Man attains the highest perfection by worshipping God through his own duty' (18/46).
125. 'All undertakings are enveloped by evil as fire by smoke' (18/48).
126. 'Fixing your mind on Me, you will by My grace, overcome all obstacles' (18/58).
127. 'Nature will compel you to act' (18/59).
128. 'The Lord dwells in the hearts of all beigns, and by His illusive power, causes all beings to revolve as though mounted on a machine' (18/61).
129. 'Take refuge in Him alone with all your heart' (18/62).
130. 'Resigning all duties to Me, take refuge in Me alone; I shall liberate you from all sins; grieve not' (18/66).
131. 'My delusion is destroyed and my memory is regained' (18/73).
132. 'I shall act according to your word' (18/73).
133. 'Wherever is Kṛṣṇa, the Lord of yoga, and wherever is Arjuna, the wielder of the bow, there are prosperity, victory, glory and unfailing righteousness, such is my conviction.' (18/78).

Appendix

1– A Few Selected Quotations From the Gita

1. 'Klaibyaṁ mā sma gamaḥ' (2/3)
2. 'śiṣyaste' haṁ śādhi māṁ tvāṁ prapannam' (2/7)
3. 'gatāsūna gatāsūṁśca nānuśocanti panditāḥ (2/11)

4. 'āgamāpāyino' nityāstaṁstitīkṣasva bhārata' (2/14)
5. 'sama duḥkha sukhaṁ dhīraṁ so' mṛtatvāya kalpate' (2/15)
6. 'nāsato vidyate bhāvo nābhāvo vidyate śataḥ' (2/16)
7. 'antavanta ime dehāḥ' (2/18)
8. 'nāyaṁ hanti na hanyate' (2/19)
9. 'na hanyate hanyamāne śárīre' (2/20)
10. 'vāsāṁsi jīrṇāni yathāvihāya navāni gṛhṇāti naro'pavāṇi ।
    tathā śarīrāṇivihāya jīrṇānyanyāni saṁyāti navāni dehī ।।(2/22)
11. 'nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ ।
    na cainaṁ kledayantyāpo na śoṣayati mārutaḥ ।।(2/23)
12. 'nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanaḥ' (2/24)
13. 'jātasya hi dhruvo mṛtyuḥ' (2/27)
14. 'sukha duḥkhe same kṛtvā lābhālābhau jayā jayau ।
    tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi ।। (2/38)
15. 'svalpamapyasya dhramasya trāyate mahato bhayāt' (2/40)
16. 'karmaṇyevādhikāraste mā phaleṣu kadācana' (2/47)
17. 'samatvaṁ yoga ucyate' (2/48)
18. 'buddhināśāt praṇaśyati' (2/63)
19. 'prasāde sarvaduḥkhānāṁ hānirasyopajāyate' (2/65)
20. 'aśāntasya kutaḥ sukham' (2/66)
21. 'yā niśā sarvabhūtānāṁ tasyāṁ jāgarti saṁyamī' (2/69)
22. 'sa śāntimāpnoti na kāmakāmī' (2/70)
23. 'nirmamo nirahaṁkāraḥ sa śāntimadhigacchati' (2/71)
24. 'Tadekaṁ vada niścitya yena śreyo' hamāpnuyām' (3/2)
25. 'na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt' (3/5)
26. 'yajñārthāt karmaṇo' nyatra loko' yaṁ karmabandhanaḥ' (3/9)
27. 'parasparaṁ bhāvayantaḥ śreyaḥ parama–

vāpsyatha' (3/11)
28. 'bhuñjate te tvagham pāpā ye pacantyātmakāraṇāt' (3/13)
29. 'annādbhavanti bhūtāni parjanyādannasambhavaḥ ।
yajñādbhavati parjanyo yajñaḥ karmasamudbhavaḥ ।।(3/14)
30. 'evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ ।
aghāyurindriyārāmo mogham pārtha sa jīvati ।।(3/16)
31. 'naiva tasya kṛtenārtho nākṛteneha kaścana' (3/18)
32. 'tasmādasaktaḥ satataṁ kāryaṁ karma samācara' (3/19)
33. yadyadācarati śreṣṭhastattadevetaro janaḥ ।
sa yatpramāṇaṁ kurute lokastadanuvartate ।।(3/21)
34. 'ahaṁkāravimūḍhātmā kartāhamiti manyate' (3/27)
35. 'tattvavittu mahābāho guṇakarmavibhāgayoḥ ।
guṇā guṇeṣu vartanta iti matvā na sajjate ।।(3/28)
36. svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ।।
37 'jahi śatruṁ mahābāho kāmarūpaṁ durāsadam' (3/43)
38. 'yadā yadā hi dharmasya glānirbhavati bhārata ।
abhyutthānamadharmasya tadātmānaṁ sṛjām yaham ।।
(4/7)
39. 'paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām ।
dharmasaṁsthāpanārthāya sambhavāmi yuge-yuge ।।(4/8)
40. 'janma karma ca me divyam' (4/9)
41. 'ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham' (4/11)
42. 'cāturvarṇyaṁ mayā sṛṣṭam guṇakarmavibhāgaśaḥ' (4/13)
43. 'gahanā karmaṇo gatiḥ' (4/17)
44. 'yajñāyācarataḥ karma samagraṁ pravilīyate' (4/23)
45. 'brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarmasamā-dhinā ।।(4/24)

46. 'yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam' (4/31)
47. 'sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate' (4/33)
48. 'tadviddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ।।(4/34)
49. 'yajjñātvā na punarmoham' (4/35)
50. 'śraddhāvāṁllabhate jñānaṁ' (4/39)
51. 'saṁśayātmā vinaśyati' (4/40)
52. 'karmayogo viśiṣyate' (5/2)
53. 'nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate' (5/3)
54. 'phale sakto nibadhyate' (5/12)
55. 'ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ' (5/19)
56. 'brahmavid brahmaṇi sthitaḥ' (5/20)
57. 'ye hi saṁsparśajā bhogā duḥkhayonaya eva te ।
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ।।(5/22)
58. 'bhoktāraṁ yajñātapasāṁ sarvalokamaheśvaram ।
suhṛdaṁ sarva bhūtānāṁ jñātvā māṁ śāntimṛcchati ।।
(5/29)
59. 'na hyasaṁnyastasaṁkalpo yogī bhavati kaścana' (6/2)
60. 'ārurukṣormuneryogaṁ karma kāraṇamucyate' (6/3)
61. 'uddharedātmanātmānaṁ nātmānamavasādayet ।
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ ।।(6/5)
62. 'samabuddhirviśiṣyate' (6/9)
63. 'yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ।।(6/17)
64. 'yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ ।
yasminsthito na duḥkhena guruṇāpi vicālyate ।।(6/22)
65. 'taṁ vidyādduḥkhasaṁyogaviyogaṁ yogasaṁjñitam' (6/23)

66. śanaiḥ śanairuparamedbuddhyā dhṛtigṛhītayā ।
ātmasaṁstharh manaḥ kṛtvā na kiñcidapi cintayet ।। (6/25)
67. yo mārh paśyati sarvatra sarvarh ca mayi paśyati ।
tasyāhaṁ na praṇaśyāmi sa ca me na praṇśyati ।। (6/30)
68. ātmaupamyena sarvatra samarh paśyati yo'rjuna ।
sukharh vā yadi vā duḥkharh sa yogī paramo mataḥ ।। (6/32)
69. 'abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate' (6/35)
70. 'na hikalyāṇakṛt kaściddurgatiṁ tāta gacchati' (6/40)
71. mattaḥ parataraṁ nānyatkiñcidasti' (7/7)
72. 'māmeva ye prapadyante māyāmetāṁ taranti te' (7/14)
73. 'vāsudevaḥ sarvam' (7/19)
74. 'madbhaktā yānti māmapi' (7/23)
75. 'māmanusmara yudhya ca' (8/7)
76. 'duḥkhālayamaśāśvatam' (8/15)
77. 'māmupetya tu kaunteya punarjanma na vidyate' (8/16)
78. 'bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate' (8/19)
79. 'yaṁ prāpya na nivartante taddhāma paramaṁ mama' (8/21)
80. 'kṣīṇe puṇye martyalokaṁ viśanti' (9/21)
81. 'gatāgataṁ kāmakāmā labhante' (9/21)
82. 'yogakṣemaṁ vahāmyaham' (9/22)
83. 'patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati ।
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ ।। (9/26)
84. 'yatkarosi yadaśnāsi yajjuhoṣi dadāsi yat ।
yattapasyasi kaunteya tatkuruṣva madarpaṇam ।। (9/27)
85. 'samo'haṁ sarvabhūteṣu' (9/29)

86. 'api cetsudurācāro bhajate māmananyabhāk ।
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ ।। (9/30)
87. kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ।। (9/31)
88. 'anityamasukharh lokamimaṁprāpya bhajasva mām' (9/33)
89. 'manmanā bhava madbhakto madyājī māṁ namaskuru' (9/34, 18/65)
90. 'yajñānāṁ japayajño'smi' (10/25)
91. 'adhyātmavidyā vidyānāṁ' (10/32)
92. yadyadvibhūtimatsattvaṁ śrīmadūrjitmeva vā ।
tattadevāvagaccha tvaṁ mam tejoṁ'śasambhavam ।। (10/41)
93. 'nimittamātraṁ bhava ṣavyasācin' /11/33)
94. 'namo namaste'stu sahasra kṛtvaḥ punaśca bhūyo'pi namo namaste' (11/39)
95. 'na tvatsamo'styabhyadhikaḥ kuto'nyaḥ' (11/43)
96. 'te prāpnuvanti māmeva sarvabhūtahite ratāḥ' (12/4)
97. 'tyāgācchāntiranantaram' (12/12)
98. 'janma mṛtyu jarā vyādhi duḥkha doṣānudarśanam' (13/8)
99. sarvataḥ pāṇipādaṁ tat sarvato' kṣiśiro mukham ।
sarvataḥ śrutimalloke sarva māvṛtya tiṣṭhati ।। (13/13)
100. 'jyotiṣāmaṗi tajjyotiḥ' (13/17)
101. 'puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijānguṇān' (13/21)
102. 'dehe'smin puruṣaḥ paraḥ' (13/22)
103. samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram ।
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati (13/27)
104. 'na hinastyātmanātmṇānaṁ tato yāti parāṁ gatim' (13/28)

105. yadā bhūta pṛthag bhāvamekasthamanupśyati ।
tata eva ca vistāraṁ brahma sampadyate tadā ।।
(13/30)
106. 'śarīrastho'pi kaunteya na karoti na lipyate' (13/31)
107. ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ .
jaghanya guṇa vṛttisthā adho gacchanti tāmasāḥ ।।
(14/18)
108. 'ūrdhva mūlamadhaḥ śākhamaśvatthaṁ prāhuravyayam'
(15/1)
109. na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ ।
yadgatvā na nivartante taddhāma paramaṁ mama ।।
(15/6) .
110. 'mamaivāṁśo jīvaloke' (15/7)
111. 'vimūḍhā nānupaśyanti paśyanti jñāna cakṣuṣaḥ' (15/10)
112. 'sarvasya cāhaṁ hṛdi saṁnivīṣṭaḥ' (15/15)
113. 'daivī sampadvimokṣāya nibandhāyāsurī matā' (16/5)
114. 'kāmopabhoga paramā etāvaditi niścitāḥ' (16/11)
115. trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ ।
kāmaḥ krodhas tathā lobhastasmādetattrayaṁ tyajet ।।
(16/21)
116. 'tasmācchastraṁ pramāṇaṁ te kāryākārya vyavasthitau'
(16/24)
117. 'śraddhā mayo'yaṁ puruśo yo yacchraddaḥ sa eva saḥ'
(17/3)
118. dātavyamiti yaddānaṁ dīyate' nupakāriṇe ।
deśe kāle ca pātre ca taddānaṁ sāttvikaṁ smṛtam ।।
(17/20)
119. aśraddhayā hutaṁ dattaṁ tapastaptaṁ kṛtaṁ ca yat ।
asadityucyate pārtha na ca tatpretya no iha ।।(17/28)
120. 'yastu karma phalatyāgī sa tyāgityabhidhīyate' (18/11)

121. yasya nāhaṁ kṛto bhāvo buddhir yasya na lipyate ।
hatvāpi sa imāṁllokān na hanti na nibadhyate ।।
(18/17)
122. 'yattadagre viṣamiva pariṇāme'mṛtopamam' (18/37)
123. 'sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ'
(18/45)
124. 'sva karmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ'
(18/46)
125. 'sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ' (18/48)
126. 'maccittaḥ sarva durgāṇi matprasādāttariṣyasi' (18/58)
127. 'prakṛtistvāṁ niyokṣyati' (18/59)
128. īśvaraḥ sarva bhūtānāṁ hṛddeśe'r juna tiṣṭhti ।
bhrāmayan sarva bhūtāni yantrā rūdhāni māyayā ।।
(18/61)
129. 'tameva śaraṇaṁ gaccha sarva bhāvena bhārata' (18/62)
130. 'sarva dharmān parityajya māmekaṁ śaraṇaṁ vraja ।
ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ।।
(18/66)
131. 'naṣto mohaḥ smṛtirlabdhā' (18/73)
132. 'kariṣye vacanaṁ tava' (18/73)
133. yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।
tatra śrīrvijayo bhūtir dhruvā nītir matir mama ।।
(18/78)

2– Polysemantic Dictionary of the Gītā (According to 'Sādhaka Sañjīvanī' of the Gītā)

anekārthaśca ye śabdā gītāyāṁ santi yatra vai ।
sarve kośe gṛhītāste caikārthā na kadācana ।।

akarma

Chapter-Verse	Term	Verse-symbol
(1) Denoting Inaction		
2/47	akarmaṇi	karmaṇyevā-dhikāraste.....
3/5	akarmakṛt	na hi kaścit.....
3/8	akarmaṇaḥ; akarmaṇaḥ	niyataṁ kuru karma.....
(2) Denoting freedom from desire–ambition		
4/16	akarma	kim karma.....
4/17	akarmaṇaḥ	karmaṇo hyapi.....
4/18	akarma; akarmaṇi	karmaṇyakarma.....

akṣara

(1) Denoting-endowed with attributes and formless		
3/15	akṣarasamudbhavam	karma brahmod-bhavaṁ.....
(2) Denoting attributeless and formless		
8/3	akṣaram	akṣaraṁ brahma.....
8/11	akṣaram	yadakṣaraṁ.....
11/18	akṣaram	tvamakṣaraṁ paramaṁ.....
11/37	akṣaram	kasmāccca te na.....
12/1	akṣaram	evaṁ satatayuktā.....
12/3	akṣaram	ye tvakṣara.....
(3) Denoting–endowed with attributes–formless, attributeless–formless & endowed with attributes and form		
8/21	akṣaraḥ	avyakto' kṣara.....

Chapter-Verse	Term	Verse-symbol
(4) Denoting praṇava (the holy mono-syllable–Om)		
8/13	ekākṣaram	Omityekākṣaraṁ.....
10/25	ekamakṣaram	maharṣīṇāṁ bhṛguraham.....
(5) Denoting alphabet		
10/33	akṣrāṇām	akṣarāṇāmakāro'smi....
(6) Denoting Soul (Spirit)		
15/16	akṣaraḥ; akṣaraḥ	dvāvimau puruṣau.....
15/18	akṣarāt	yasmāt kṣaram.....

acala

(1) Denoting Soul		
2/24	acalaḥ	acchedyo'yama.....
(2) Denoting attributeless and formless		
12/3	acalam	ye tvakṣarama.....
(3) Denoting steadiness		
2/53	acalā	śrutivipratipannā.....
2/70	acalapratiṣṭham	āpūryamāṇamacala.....
6/13	acalam	samaṁ kāyaś'irogrīvam...
7/21	acalām	yo yo yāṁyaṃ .....
8/10	acalena	prayāṇa kāle.....

acintya

(1) Denoting Soul (Spirit)		
2/25	acintyaḥ	avyakto' yama.....
(2) Denoting – with attributes and formless		
8/9	acintya rūpam	kaviṁ purāṇa.....

Chapter-Verse	Term	Verse-symbol
	(3) Denoting attributeless and formless	
12/3	acintyam	ye tvakṣaram.....

adhyātma

(1) Denoting the Supreme Soul (God)

10/32	adhyātma vidyā	sargāṇāmādi.....
11/1	adhyātma saṁjñitam	madanugrahāya.....
13/11	adhyātma jñāna nityatvam	adhyātma jnāna.....
15/5	adhyātma nityāḥ	nirmāna mohā.....

(2) Denoting Soul (Spirit)

7/29	adhyātmam	jarā maraṇa mokṣāya....
8/1	adhyātmam	kiṁ tad brahma.....
8/3	adhyātmam	akṣaraṁ brahma.....

(3) Denoting discrimination

3/30	adhyātma cetasā	mayi sarvāṇi.....

apara

(1) Denoting other

2/22	aparāṇi	vāsāṁsi jīrṇāni.....
4/25	apare; apare	daivamevāpare.....
4/27	apare	sarvāṇīndriya.....
4/28	apare	dravya yajñāstapo.....
4/29	apare	apāne juhvati.....
4/30	apare	apare nityatāhārāḥ.....
6/22	aparam	yaṁ labdhvā.....
13/24	apare	dhyānenātmani.....
16/14	aparān	asau mayā.....

Chapter-Verse	Term	Verse-symbol
18/3	apare	tyājyaṁ doṣa.....
	(2) Denoting insentient Prakṛti (Nature)	
7/5	aparā	apareyamita.....
	(3) Denoting present time	
4/4	aparam	aparaṁ bhavato.....

aprameya

(1) Denoting a characteristic of the Soul

2/18	aprameyasya	antavanta ime.....

(2) Denoting the Cosmic-form of the Lord

11/17	aprameyam	kirīṭinaṁ gadinaṁ.....
11/42	aprameyam	yaccāvahāsārtha.....

amṛta

(1) Denoting the Supreme Soul (God)

2/15	amṛtatvāya	yaṁ hi na.....
4/31	yajñaśiṣṭāmṛta bhujaḥ	yajñaśiṣṭāmṛta bhujo....
13/12	amṛtam	jñeyaṁ yattat.....
14/20	amṛtam	guṇānetān.....
14/27	amṛtasya	brahmaṇo hi.....

(2) Denoting nectar

10/18	amṛtam	vistareṇātmano.....
10/27	amṛtodbhavam	uccaiḥ śrava.....
18/37	amṛtopamam	yattadagre viṣamiva.....
18/38	amṛtopamam	viṣayendriya.....